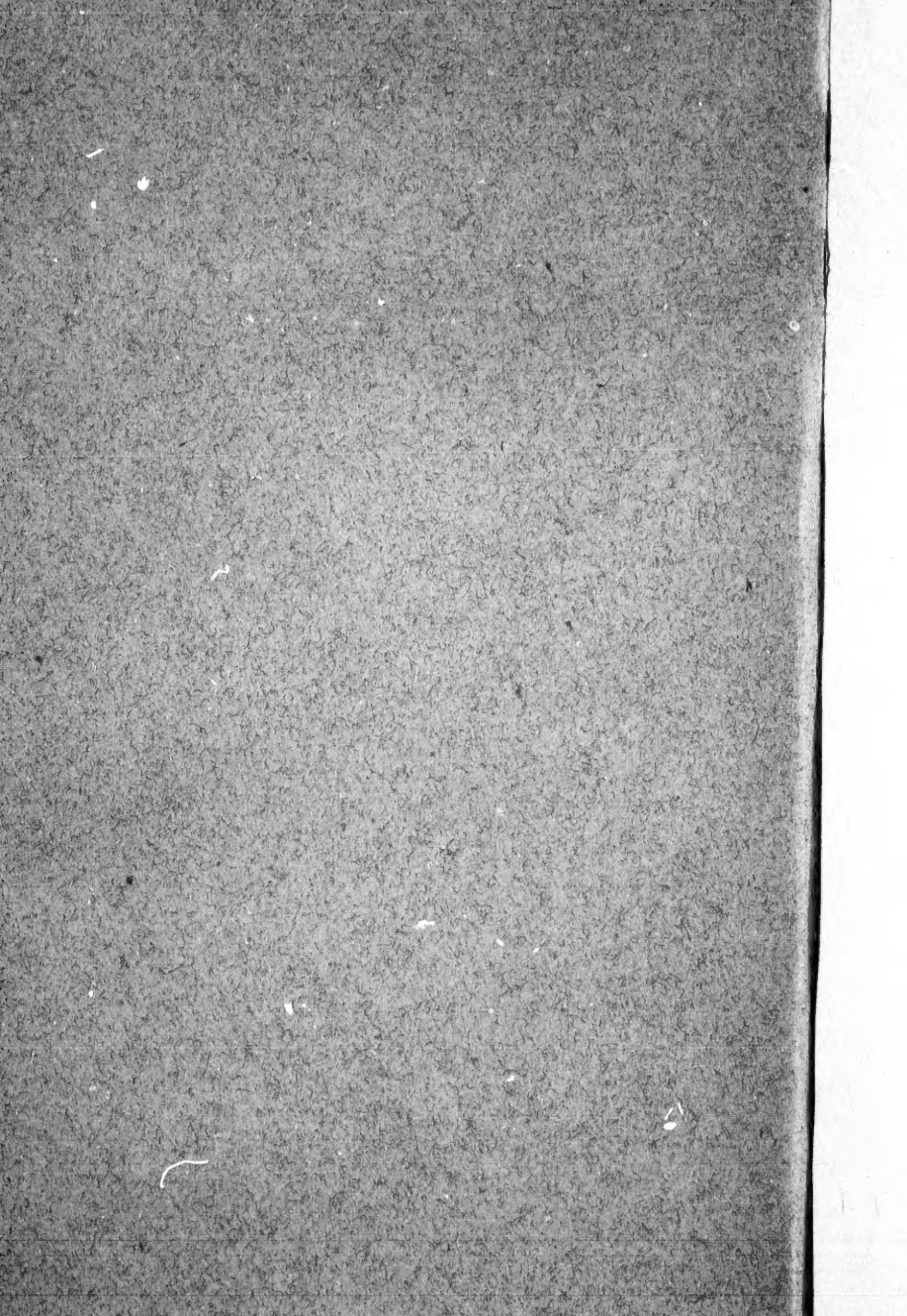
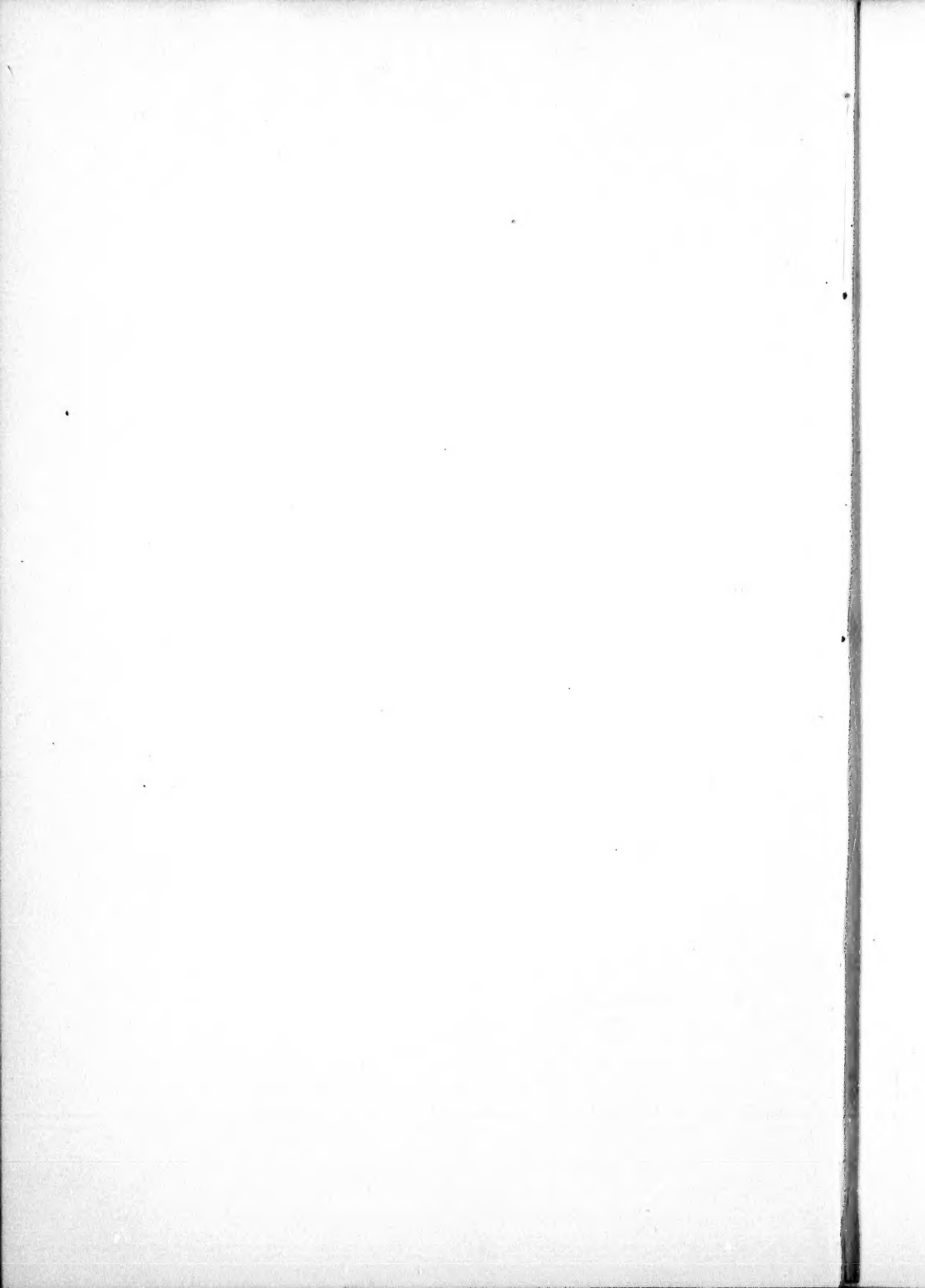


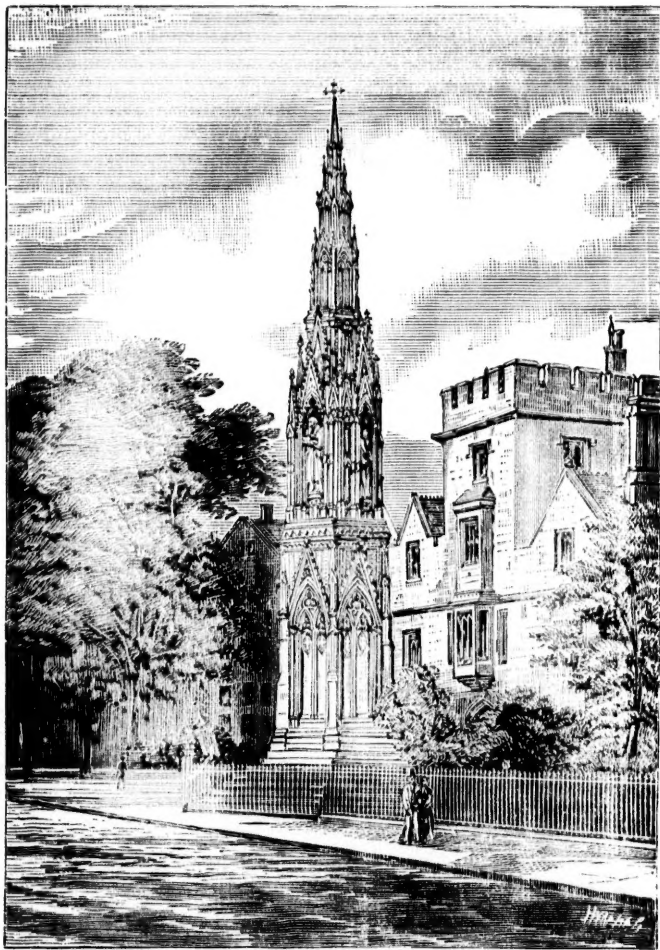


THE NOBLE ARMY OF MARTYRS.





OFFICE OF THE CLERK OF THE SUPREME COURT



THE MARTYRS' MEMORIAL AND BALLIOL COLLEGE, OXFORD.

(See Page 42.)

THE
NOBLE ARMY OF MARTYRS

AND
ROLL OF PROTESTANT MISSIONARY
MARTYRS FROM A.D. 1661 TO 1891

BY
JAMES CROIL,
MONTREAL
AUTHOR OF "THE MISSIONARY PROBLEM," ETC.

"Per crucem ad coronam"

PRESBYTERIAN BOARD OF PUBLICATION
AND SABBATH-SCHOOL WORK
1334 CHESTNUT STREET
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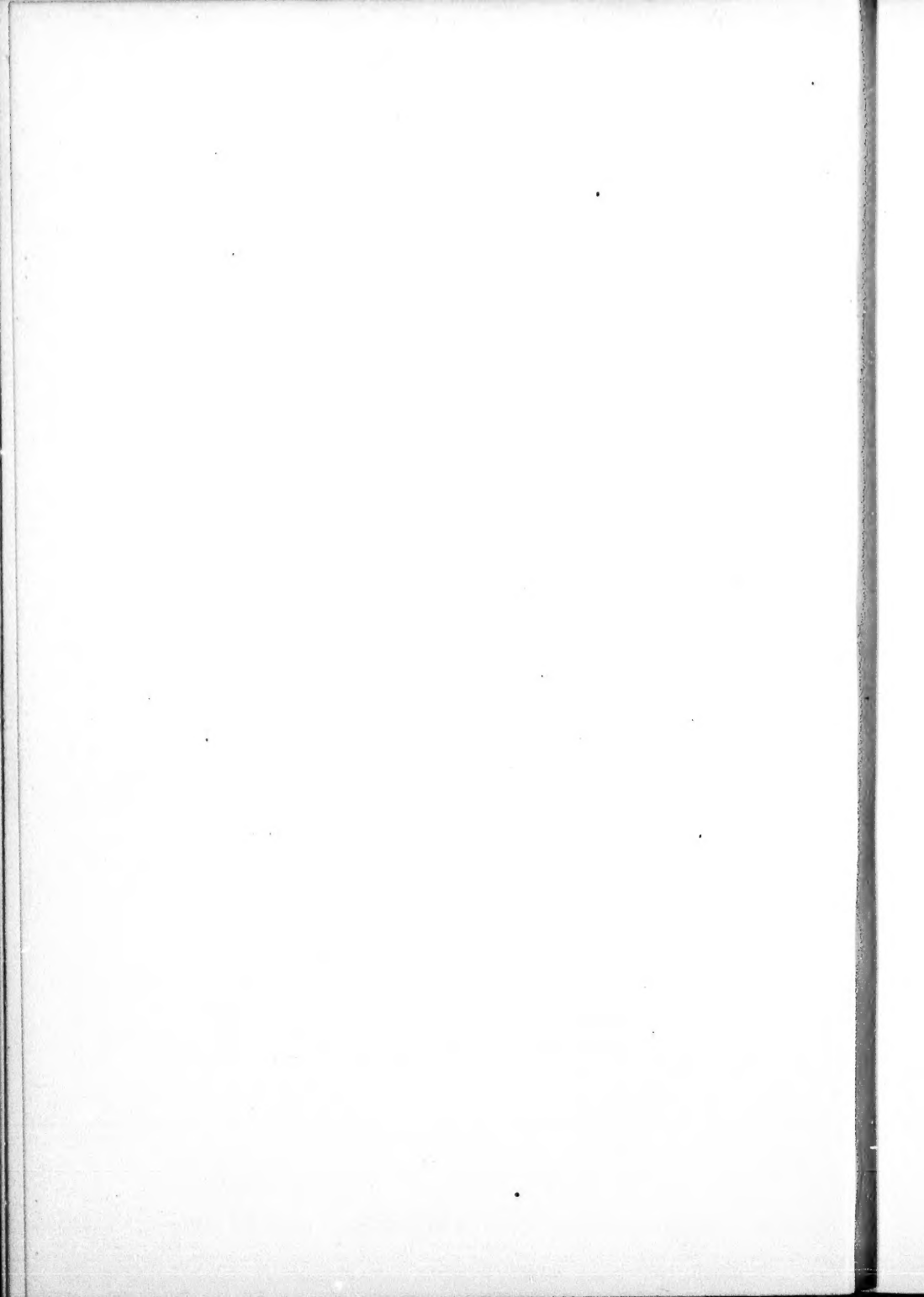
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PREFACE.

THIS little treatise was undertaken for the sole purpose of furnishing a roll of Protestant foreign missionary martyrs—*i. e.* of the men and women who have died by violence at the hands of the people to whom they were sent as Christian missionaries. The title adopted, however, seemed to call for at least some recognition of the vast army of confessors and martyrs who preceded the Protestant witnesses; hence the division of the work into two parts—the first dealing with the subject of martyrdom, generally from the apostolic age to the time of the English Reformation and of the Scottish Covenanters, the second part being confined to the era of Protestant missions.

In traversing so wide a field as that surveyed in Part I., the chief difficulty has been to compress into the smallest possible space such an amount of material as might serve to give something like historical sequence to the subject in

hand. With this in view, a selection has been made of a few typical and representative names in successive periods of time who forfeited their lives in the propagation of Christianity. For the most part, their names are very familiar ; the story of their lives and deaths has been repeated over and over again by ecclesiastical historians, from Eusebius, " the father of church history," down to Mosheim and Milman and Neander of our own times. The material to draw from is abundant and easy of access.

In order to make the missionary roll as complete and reliable as possible, no pains have been spared to obtain accurate data. A pretty large missionary library was diligently ransacked and laid under contribution, and correspondence was had with the secretariat of more than seventy-five missionary societies, British, American, and Continental, most of whom showed a lively interest in the work ; while a number either contributed information *de novo* or corrected lists sent to them for their approval. For this kind co-operation the author is deeply grateful, especially to the secretaries of the Society for the Propagation of the Gospel in Foreign Parts (commonly known as the S. P. G. So.), the

Church Missionary Society (C. M. S.), the London Missionary Society (L. M. S.), the Baptist Missionary Society (England), the Church of Scotland Foreign Missionary Society, the American Board of Commissioners for Foreign Missions (known as the A. B. C. F. M.), the Presbyterian Boards of Foreign Missions in the United States, North and South, the Protestant Episcopal Church in the United States, the Moravian Missionary Society, the Swedish Missionary Society (by Dean Vahl of Copenhagen), the Rhenish Missionary Society, and the Hermannsburg Evangelical Lutheran Society. Letters were also received from the secretaries of the following societies, intimating that none of their missionaries died by violence, though many had suffered persecution: The United Presbyterian Church of Scotland, the Strict Baptist Church (England), the Baptist and Free Baptist Mission Boards in the United States, the Reformed Presbyterian Church and the Cumberland Presbyterian Churches in the United States of America, the Basle Evangelical Missionary Society, the Canadian Baptist and Congregational Churches. Other sources of information will be indicated in the body of the work.

So far as is known to the writer, this is the first attempt that has been made to commemorate the Protestant missionary martyrs as such. Their memories are the common heritage of Christendom, and are certainly worthy of commemoration. It is hoped that this little volume, insignificant though it may seem to be in comparison with its high and solemn subject, may in some degree be useful not only in directing attention to the faith and heroism of the dead, but also by increasing interest in the work which is being carried on by the men and women who are in the foreign mission field to-day, and who stand greatly in need of the sympathy and moral support which Christian people, individually and collectively, have it in their power to bestow upon them.

J. C.

MONTREAL, December 1, 1893.

THE
NOBLE ARMY OF MARTYRS.

PART I.

I.

MARTYRS OF THE APOSTOLIC AND EARLY
AGES.¹

"The glorious company of the apostles praise thee.
The goodly fellowship of the prophets praise thee.
The noble army of martyrs praise thee."

MARTYRDOM does not necessarily imply testimony borne to truth or to one's belief, at the cost of life, voluntarily or otherwise. The pri-

¹ *Schaff-Herzog Encyclopedia*, New York, 1881.

Kurtz: *Text-book of Church History*, Philadelphia, 1870.

Macracken: *Leaders of our Church Universal*, Philadelphia, 1879.

Killen: *The Ancient Church, its History, etc.*, New York, 1883.

Walsh: *Heroes of the Mission Field*, London, 1879.

Caulfield: *Lives of the Apostles*, New York.

Fox: *Book of Martyrs*, London, 1826.

Farrar: *Early Days of Christianity*, London, 1882.

mary meaning of the Greek word *martur*, often used in the New Testament, is simply a *witness*. It is so translated in Matthew 18 : 16, in Mark 14 : 63, in Acts 1 : 8, and elsewhere.

In this sense of the word, there have been many that may properly be called martyrs—who have testified to the sincerity of their religious convictions at the peril of life, without the actual loss of it. Hundreds, thousands, perhaps, of devoted men and women, in the discharge of missionary labor, have fallen victims to fever, cholera, the plague, or other deadly diseases, who are doubtless as truly entitled to be called martyrs as those who have fallen beneath the stroke of the tomahawk or who have been burned at the stake. David Livingstone and his wife, Mary Moffat, Bishop Mackenzie, Joseph Mullens, Alexander Mackay of Uganda, the six Combers of the Congo Mission, Ion Keith-Falconer of Aden, Harriet Newell, Henry Martyn, Bishop Heber, Asahel Grant, Adoniram and the three Mrs. Judsons, and many others that might be mentioned, have certainly not been surpassed in faithfulness and heroism by any whose names have been enrolled in the army of martyrs.

But those only are accounted martyrs in the technical meaning of the term, and as it has been generally understood since the apostolic age, who have sealed their testimony with their blood—who have died by violence at the hands of the enemies of true religion. It is in this limited sense that the subject is to be dealt with in these pages.

Martyrology has always been a favorite, almost a hackneyed, theme with ecclesiastical writers. Under the name of *Acta Martyrum* accounts of the persecutions of the Christian Church were written and circulated among the congregations of the faithful, in the form of biographic sketches of those who were cruelly treated or were put to death as witnesses and confessors of the truth. Literature of this kind had already become plentiful when *Decius* ascended the throne of the Roman Empire, A. D. 249. His brief reign, known as "the era of martyrdom," was characterized by the most violent persecution of the Christians. Half a century later, *Diocletian* issued his intolerant edict for the suppression and extinction of Christianity, requiring that all copies of the Holy Scriptures should be destroyed, that all

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Christian churches should be pulled down, and that all records of martyrdom should be suppressed.¹

The immediate effect of such edicts was that multitudes² of Christians were put to death, and that many surrendered their books, denied their faith, and returned to the worship of heathen deities. A much larger number, however, remained steadfast. Eusebius gathered together the literary fragments that had escaped destruction at the beginning of the fourth century, and

¹ History abounds with accounts of the wholesale slaughter of Christians in the days of the Roman Empire. Instances are recited by Fox in which large numbers were put on board of vessels filled with combustible materials, which being set on fire, "shiploads thus received martyrdom." "The forty martyrs of Sebaste," often referred to, were forty soldiers of Sebaste in Armenia, who, in A. D. 320, during the reign of Licinius, were placed by order of Lysias, the commander, naked, on a pond covered with ice, and kept there during the whole night, where they were frozen to death because, as Christians, they would not sacrifice to the gods. Their corpses were then burned and their ashes strewn on the waters.

² To commemorate his supposed triumph over Christianity, Diocletian had a medal struck with this inscription: "Diocletian has everywhere abolished the superstition of Christ. The name of Christ being by him extinguished." How little did he know!

became the chief authority on the martyrology of the first three centuries. Successive sacred historians followed up the subject, sometimes with greater enthusiasm than discretion. Thus, as time rolled on, the idea became prevalent that a bloody martyrdom was the essential termination to the life of a saint. Hence the morbid hankering even for martyrdom exhibited by not a few; hence, too, the multiplicity of sensational legends with which tradition, otherwise respectable, became surcharged, and the avidity with which it was utilized "to point a moral or adorn a tale." "Saints took the place of the old gods. Their number increased every year. The more men felt the lukewarmness and worldliness of their own religious experience as compared with the strength of faith displayed by the first witnesses for the truth, the higher did 'the martyr' rise in popular veneration. Altars and churches were erected over their graves, or their bones were deposited in sacred edifices. The days of their martyrdom were observed as festivals and celebrated by oblations at their tombs. Ecclesiastical orators extolled them in enthusiastic language, and poets sang hymns in their praise. Nothing could equal the

zeal with which their bones were searched out or the veneration with which men gazed on them." Pilgrimages to the shrines of saints and martyrs came into vogue, and have continued to the present day, notwithstanding the "pious frauds" that have so often been perpetrated on credulous multitudes. The leg-bone of a stag, for instance, kept in the sacristy of the cathedral at Geneva, was for a long time passed off as the arm-bone of St. Anthony; and in the same place a piece of pumice-stone was devoutly adored as a portion of the veritable brain of St. Peter! The Bible is very reticent on the subject of martyrdom. Isaiah may have been sawn asunder, but the Book does not say so. Jeremiah perhaps died from the effects of cruel treatment, but it is not said that he did, though doubtless his whole life was a continued martyrdom. The stories of Daniel and of the three Hebrew youths afford proof, however, that neither persecution nor the martyr spirit was unknown in Old Testament times. In the New Testament, the deaths of only four of Christ's faithful witnesses are mentioned—John the Baptist, beheaded; Stephen, stoned to death; James, killed with the sword; and Antipas, "my faithful martyr who

was slain among you." But tradition asserts, with a unanimity that can scarcely be questioned, that every one of the twelve apostles, excepting John, and Judas the traitor, suffered martyrdom. No one doubts that St. Paul and his own son in the faith, Timothy, shared a like fate.

Making due allowance for the tendency to exaggerate which characterizes the writings of some of the Fathers, there remains ample evidence that the persecutions and sufferings of the early Christians were excessive alike in their severity and their duration. Saul's "breathing out threatenings and slaughter against the disciples of the Lord" was as nothing to the brutal treatment of Christians for the space of two hundred and fifty years by the Roman Empire, in an age most fitly described by Canon Farrar as one of "heartless cruelty and unfathomable corruption." Satanic ingenuity was taxed in devising means of torture and death. Unoffending Christians, just because they were Christians, were beheaded, crucified, flayed alive, stoned to death, pierced with lances, shot with arrows, burned at the stake, roasted over slow fires, cast into blazing ovens, drowned in the sea, or were

butchered in the amphitheatre—"to grace a Roman holiday"! There were times when as many as twenty to thirty thousand human lives were sacrificed in the Coliseum in a single month; and, of all the victims, none were so acceptable to the mob as the Christians.¹ While bishops and pastors and other prominent Christians were specially singled out for attack, the persecution was by no means confined to them: neither age nor rank nor sex escaped. Children and delicate women often submitted to torture and death with as much fortitude as stalwart men; illiterate artisans and poor slaves sometimes evinced as much intrepidity as hoary-haired pastors. "At the sight of such tremendous sacrifices heathen bystanders looked on with amazement. They said to themselves, 'The man has children, we believe; a wife he has unquestionably; and yet he is not unnerved! He is not turned from his purpose by these claims of affection! We must look into the affair. Be what it may, it can be no trifle which makes one willing to suffer and ready to die for it.'"

Reflections like these would naturally have the effect of checking, from time to time, atroci-

¹ Farrar, in *Sunday Magazine*, 1888, p. 517.

ties sanctioned by law, for which no justifiable reason could be given. The tens of thousands of idol- and image-makers might urge, like Demetrius, that Christianity was endangering their craft. Politicians and office-seekers might say that the Christians, in their stealthy meetings, were hatching treason—that they were an element of danger to the peace of the empire which should be removed; but, obviously, the true explanation of these persecutions was that Christianity, in the persons of its early professors, was a standing protest against the utter rottenness of society and the depravity and licentiousness of the rulers of the people.¹

¹ Imagine that awful scene, once witnessed by the silent obelisk in the square before St. Peter's at Rome! Imagine it, that we may realize how vast is the change which Christianity has wrought in the feelings of mankind! There, where the vast dome now rises, were once the gardens of Nero. They were thronged with gay crowds, among whom the emperor moved in his frivolous degradation, and on every side were men dying slowly on their cross of shame. Along the paths of these gardens on the autumn nights were ghastly torches, blackening the ground beneath them with streams of sulphurous pitch, and each of these living torches was a martyr in his shirt of fire. And in the amphitheatre hard by, in sight of twenty thousand spectators, famished dogs were tearing to pieces some of the best and purest of men and women, hideously disguised in the skins of bears

IGNATIUS, the bishop of Antioch, after being scourged and tortured by fire, was "sent to the lions" in the Coliseum at Rome, by order of Trajan, A. D. 107.¹ Ignatius is said to have received his final sentence joyfully, as the realization of "his ardent desire for martyrdom." "God's grain of wheat I am, to be ground by the teeth of wild beasts, that I may be turned into the pure bread of God! . . . Oh, that at once, without delay, I may find these fierce monsters who are awaiting me!"

MARCUS AURELIUS, one of the most popular of the Roman emperors, has this stigma attached to his name—that he rivalled all who went before him in cruel treatment of the Christians. He hated them with a perfect hatred, and used

or wolves. Thus did *Nero* baptize in the blood of martyrs the city which was to be for ages the capital of the world.—*Early Days of Christianity*, p. 39.

¹ Farrar says that Ignatius was the only Christian martyr known by name who perished in the Coliseum. Other writers think that the number of Christians who suffered in that place has been greatly exaggerated. None could have fallen there during the Neronian persecution, which was perhaps the fiercest of all, for the Coliseum was not completed until A. D. 81, when Nero had been dead twelve years.

every means in his power to extirpate them. It was during his reign that JUSTIN MARTYR was beheaded. It was at his instance that POLYCARP, the venerable bishop of Smyrna, was burned at the stake. When asked to renounce his faith, the aged saint replied, "Eighty and six years have I served Him, and he has done me no evil. How can I blaspheme my King and my Redeemer?" Polycarp was threatened with the wild beasts; when that was of no avail, with the fire. He replied, "You threaten me with fire which burns for an hour and dies out. You know not the fire of the judgment to come, and the everlasting torments reserved for the wicked. Inflict what you will." It was the same "meek and mild" emperor who consented to the death of the heroic BLANDINA and her equally brave young companion PONTICUS. Blandina was only a poor maiden, but she was strong in the faith and had the courage of her convictions. When confronted with her tormentors, she fearlessly exclaimed, "Yes, I am a Christian!" She was dragged into the arena; she was whipped, torn by the beasts, set upon a hot chair; afterward she was enclosed in a net to be thrown to a wild raging ox, and was tossed, all broken, into

the air. Finally she was strangled. So great courage, confounded the heathen.

LAURENTIUS (St. Lawrence), "one of the most revered and glorious of the ancient Christian martyrs," is pictured to us in his last moments as being fastened to a gridiron over a slow fire on which he was roasted to death, A. D. 258.

ALBANUS, the first British martyr—a Christian soldier in the Roman army—was beheaded for adhering to his faith, at the town of Verulam, Hertfordshire, in the year A. D. 303. The place where he suffered became the city of St. Alban's, where there was reared, in after-times, one of the noblest cathedrals in England, and in it the shrine of St. Alban is sacredly preserved to this day.¹

¹The story of "The Theban Legion" has been often told. It is a remarkable one: A legion of soldiers, consisting of 6666 men, contained none but Christians. Twice, it is said, they were decimated by Maximian because they would not march against their fellow-Christians in Gaul. But the survivors stood firm, declaring that they would rather die than violate their duty to God. Whereupon, the emperor ordered his troops to close around the devoted band, who laid down their arms and submitted pencefully to martyrdom. The story may be strictly true

Later history tells how BONIFACE, "the apostle of Germany," was slain by pagans in Friesland, and how ADELBERT and BRUNO shared a similar fate in Prussia; how GOTTSCHALK, the founder of the Wendish Empire, fell a victim to the hostility of his heathen countrymen; and how RAYMUND LULL was stoned to death in A. D. 1315 by the Saracens of North Africa. "He stood alone, as a shining light in an age of surpassing darkness, the pioneer in far-distant times of the Moffats and Livingstones and Krapfs who in our own day have lived and died for Africa."

or it may have been embellished, but it is a fact, nevertheless, that many of the Roman soldiers were Christians. It has been estimated that in Britain alone, in A. D. 65, there were no fewer than 64,000 soldiers. That of itself would account for the early spread of Christianity in these islands.

II.

MARTYRS OF THE REFORMATION PERIOD.

JOHN WYCLIFFE, "the morning star of the Reformation," was born in 1324. He was educated at Merton College, Oxford. In 1360 he was appointed to the mastership of Balliol College, and there lectured on the Scriptures, of which, through the Latin Vulgate, he had acquired a knowledge that had not been equalled for centuries. While teaching others he was unconsciously preparing himself for the great work of reforming the Church in an age steeped in corruption. In 1372 he became professor of theology in Oxford University, where he took frequent occasion to expose the abuses of the period, and was several times summoned to appear before the authorities on charges of heresy. In 1377 the pope issued four bulls against him, enjoining the parties to whom they were sent to commit him to prison; but in the confusion which followed the pope's death Wycliffe was left for a time undisturbed. It was

then that he resolved to carry out the great work of his life—the translation of the Bible into the English language. Aided by some of his learned disciples, this was accomplished in four years. The hierarchy, struck with consternation, raised the question as to the right of the people to read it, and it continued to be a proscribed book until the time of the Reformation. Wycliffe himself was deposed from his professorship, and a host of enemies did all they could to embitter his declining years. That he escaped martyrdom must be regarded as a special interposition of Providence, for, after he had been buried forty years, the Council of Constance directed that his bones should be exhumed and burned, “if they could be discerned from those of the faithful.” The order was obeyed. The reformer's remains were taken up and burned at Lutterworth. His ashes were cast into the river Swift, which flows into the Avon, which flows into the sea, and thus, says his biographer, “the ashes of Wycliffe are the emblem of his doctrine, which now is dispersed all the world over.”

THE LOLLARDS—among whom was the fa-

mous Nicolas Hereford, who worked with Wycliffe in the translation of the Bible—espoused the new cause, and in consequence exposed themselves to violent persecution. The first victim to suffer death for the new cause was one WILLIAM SAUTRE, a priest of the city of London, who had previously abjured Lollardy, but relapsed, was brought to trial, and condemned. He was executed February 26, 1401—the first Lollard martyr. SIR JOHN OLDCASTLE—"the good Lord Cobham"—after many escapes, finally suffered in the same cause in 1417. He was hanged by an iron chain over a slow fire and literally roasted to death, testifying with his latest breath to the truth of the doctrines for which he died. Besides these, no less than sixty-eight others were put to death in England for adhering to the teaching of Wycliffe and for reading his English Bible. The Lollard doctrine spread also to Scotland, and met with similar opposition. In the year 1407, JAMES RESBY, an Englishman and a disciple of Wycliffe, was burned at Perth on the charge of heresy—the first martyr of the Reformation in Scotland. Again, in 1431, PAUL CRAW, a native of Bohemia and a disciple of John Huss, was burnt at

the stake in St. Andrews, with a ball of brass in his mouth to prevent him addressing the people in his last moments.

ON THE CONTINENT.

JOHN HUSS, the Bohemian reformer, died at the stake in Constance, Germany, on July 6, 1415. "The chief aim of my preaching," he said to his accusers, "has been to teach men repentance and the forgiveness of sins, according to the truth of the gospel of Jesus Christ; therefore I am prepared to die with a cheerful heart." The sentence which was to release him from all his troubles having been pronounced, he was stripped of the sacerdotal robes in which mockery had arrayed him, each of the seven bishops in attendance bestowing his curses on the martyr. The gorgeous procession then formed and proceeded to the place of execution. In a meadow outside the city gate a stake had been driven deep into the ground, and around it were piled fagots mixed with straw. To this Huss was firmly bound. When the fire had done its work the charred remains of the man of God were gathered up and cast into the Rhine, that no relics of him should remain.

JEROME OF PRAGUE, a Bohemian knight, the friend and co-laborer of Huss, was also burnt at the stake in Constance, May 30, 1416. The charges against both of these martyrs were openly professing and teaching the doctrines held by Wycliffe, rejecting the authority of the pope, claiming that the Bible was supreme and that Christ is the Rock on which the Church was founded. These tenets they certainly had maintained, and in defence of them they willingly died, "rejoicing that they were counted worthy to suffer" in so good a cause.

GIROLAMO SAVONAROLA, the fearless and celebrated Italian monk, perished at the stake in Florence, May 23, 1498, in the same manner and for the same reasons that Huss and Jerome suffered in Constance. When stripped of his priestly robes Savonarola received the sentence of degradation: "I separate thee from the Church militant and from the Church triumphant;" to which he replied, "Nay; from the Church militant, if you please, but not from the Church triumphant: that is more than you can do." "The followers of Savonarola were accustomed to come secretly and kiss the spot

where the flames had licked his blood. Thinking to put an end to this practice, the reigning duke erected a statue of Neptune where the martyr's stake had stood; but the beautiful fountain which played around it did but the more indelibly fix the spot and its tragedy in the world's memory, and the visitor in every coming age will be able to turn to the spot and say, 'There was planted the stake which gave deathless life and endless fame to Savonarola.'

These three were the pioneers, so to speak, of the martyrdom of the Reformation period on the continent of Europe—the precursors of vast multitudes who were to suffer for the same cause, as we shall presently see. In the mean time the fires of persecution were being kindled elsewhere.

IN SCOTLAND.

PATRICK HAMILTON, the proto-martyr, as he has been called, of the Scottish Reformation, was burned at the stake in St. Andrews, February 24, 1528, in the twenty-fourth year of his age. His last words were, "How long, O Lord? How long shalt thou suffer this tyranny of man? Lord Jesus, receive my spirit!" It is added that

"the *reek* (*i. e.* the smoke) of Patrick Hamilton infected all on whom it did blow."

.

GEORGE WISHART was burned at the stake in the same place on the 1st of March, 1546. The *crimes* for which he was condemned were such as these: for despising "Holy Mother Church;" for preaching against the seven sacraments; for denying the doctrine of transubstantiation; for denouncing the confessional and disavowing belief in purgatory. "He was in character and deportment one of the most amiable and interesting of those who had received the new doctrines, excelling all his countrymen of that period in learning. His piety, zeal, and courage in the cause of truth were tempered with uncommon meekness, prudence, and charity." He had preached the doctrines of the Reformation with great ability and acceptance. He was led to the stake with his hands bound behind his back, a rope around his neck, a bag of gunpowder attached to his person, and an iron chain about his waist. After having commended his soul to God, he addressed the people, exhorting them not to be offended with the word of God, notwithstanding the torments

which they saw prepared for him. He expressed forgiveness of his enemies and persecutors; then, kissing the cheek of his executioner, he said to him, "Lo, here is a token that I forgive thee: my heart, do thine office." The executioner pulled the rope with great violence, so that the martyr was soon strangled, and in a short time his body was totally consumed by the fire.

WALTER MILL, convicted of like heretical opinions with Hamilton and Wishart, expired in the flames at St. Andrews, April 28, 1558, being eighty-two years of age. When led to the stake, his gray hairs and tottering steps excited universal sympathy. "As for myself," said the patriarchal martyr, "I am four-score and two years old, and cannot live long by the course of nature; but a hundred better shall arise out of the ashes of my bones, and I trust in God that I am the last that shall suffer death in Scotland for this cause." His prayer was heard. He was the last in the long conflict between Popery and Protestantism in Scotland.¹

¹ The names of twenty individuals are given by Fox and other writers as having forfeited their lives in Scotland at this

32 **The Noble Army of Martyrs.**

THE ENGLISH REFORMERS.

THOMAS BILNEY, a native of Norfolk, was the first martyr of the Reformation in England. After preaching for some time with great success, he was arrested in November, 1527, but was persuaded to recant. He soon repented the recantation, however, and resumed preaching; but he was immediately rearrested, and, as he absolutely refused to recant a second time, he was condemned for heresy and burned at Norwich, August 19, 1531.

WILLIAM TYNDALE, descended from an ancient Northumberland family, was an active promoter of the Reformation in England. His great life-work was the translation of the Scriptures from the original languages into English, and having them printed for the first time for general circulation. Owing to the opposition of the adversaries of true religion, he was obliged to retire to Antwerp, where he carried on his work for some time without molestation. The first edition of his New Testament translation had to be

time on account of their religious tenets. Many others, however, suffered by imprisonment, banishment, or confiscation of goods.

smuggled into England, and was publicly burned by order of Tunstal, the bishop of London, in St. Paul's churchyard. Five subsequent editions shared a similar fate. At the instigation of Henry VIII. or the English ecclesiastics, or both, Tyndale was arrested, imprisoned in the castle of Vilvorden (near Antwerp), tried for heresy, and convicted. He was first strangled in the castle yard, and then burnt, October 6, 1536. His last fervent prayer was, "Lord, open the king of England's eyes." He had said, at the commencement of his enterprise, "If God spare my life, ere many years I will cause a boy that driveth the plough to know more than the priest or pope." And, sure enough, the circulation of the Scriptures in England, which he brought about, was the means of opening many eyes which before had been shut up in spiritual darkness.

How many perished by martyrdom, for conscience' sake, during the brief reign of "Bloody Mary"—1553-58—will never be known. The number is variously estimated at from two hundred and ninety-six to nearly four hundred. The number of "burnings" is given in detail in

34 **The Noble Army of Martyrs.**

Aubrey's *History of England*, ii. p. 610. The black priority belongs to Smithfield, where forty-three persons yielded up their lives; Canterbury follows with only two less; Colchester, twenty-three; Stratford-at-Bow and Lewes, each seventeen; Chichester diocese had nineteen; Bury, eleven; Rochester, five; Maidstone, seven; Oxford, Gloucester, Newbury, Litchfield, Northampton, Salisbury, each three; and Norwich, eight. Among the sufferers there were one archbishop, four bishops, twenty-one clergymen, twenty widows, twenty-six wives, and nine maidens. The longer these severities continued, the more merciless they became. But the patient endurance, the noble heroism with which the terrible ordeal of martyrdom was undergone, and the undisguised sympathy of spectators in the end aroused the public conscience and showed the futility of thus "fighting against God." It is unnecessary to multiply instances, for, with the record of a single case of the martyrdoms of the period before us, it may almost be said, "*ex uno disce omnes.*"

DR. ROWLAND TAYLOR, rector of Hadley, was burned at the stake on Aldham Common, Feb-

ruary 5, 1555. Such were his distinguished ability and learning, his personal piety and pastoral faithfulness, his inflexible adherence to the doctrines of the Reformation, and his sublime heroism in his last moments, that, though he was but a "country parson," his name and his memory are invested with imperishable renown. "If Rowland could have foreseen the illustrious grandson whom Providence was preparing for him in Jeremy Taylor, he might have humbly imagined that God had approved his martyrdom by raising from his ashes a spirit worthy of his name." In passing through his parish to the place of execution, he said to the weeping friends who came out to have a last look at their beloved minister, "Good people, I have taught you nothing but God's holy word, and I have come hither this day to seal these lessons with my blood." He was placed in a barrel partly filled with pitch, which being set fire to, the good man continued praying till one of the officers, more humane than the rest, put an end to his misery with a stroke of his halbert.

BISHOP FARRAR of St. David's, Wales, for refusing to return to the "Holy Catholic Church,"

was by the bishop of Carmarthen condemned, degraded from his sacred office, delivered up to the secular power (mockery of justice!), and, on the eve of March 30, 1555, was burned at the stake in the market-place of Carmarthen. "Having given signal instances of his unshaken zeal for the honor of Christ during life, he suffered for him at the stake with a degree of heroism equal to that of any of the noble army of martyrs."

REV. GEORGE MARSH, some time a country curate in the county of Lancaster, a sincere and earnest Christian, unassuming, yet having the courage of his convictions, was burnt at the stake near Chester, April 4, 1555. On reaching the place where he was to die, turning to the spectators, he told them the cause of the cruel death that awaited him—for propagating doctrines contrary to the so-called "infallible Church." He exhorted them to remain steadfast in the faith of Christ; which done, he prayed to God for strength equal to the nery trial, and was chained to the stake, having a number of fagots under him and a cask full of pitch and tar hanging over his head. He suffered for a considerable time

exquisite torture ; then, spreading forth his hands, he said in a loud voice, "Father of heaven, have mercy upon me!" and so his spirit went to God who gave it.

MARGARET POLLEY, the first female martyr of the Reformation in England, was burned at the stake at Tunbridge, in July, 1555, on the charge of heresy. She was a woman in the prime of life, pious, charitable, humane, and learned in the Scriptures. Though repeatedly offered her life if she would recant, she resolutely refused to do so, and suffered accordingly—sealing the truth of what she had testified with her blood.

HUGH LATIMER, bishop of Worcester, one of the foremost of the leaders of the Reformation in England, was burned at Oxford, October 16, 1555. On the same day and at the same place—for they were chained together to the same stake—NICOLAS RIDLEY, bishop of London, received the crown of martyrdom. On their way to the stake Latimer cheered his companion by saying, "Be of good comfort, Master Ridley; we shall this day light such a candle, by God's grace, in England as, I trust, shall never be put

out." Ridley spurned the offers of life and liberty coupled with a recantation. "I will never deny my Lord Christ," he said, "and his known truth; I commit our cause to Almighty God, who will indifferently judge all."

So these two servants of the Lord went to the stake, set over against Balliol College. They mounted a pile of fagots. The smith passed a chain around their middles; a bag of gunpowder was attached to the neck of each; the fire was kindled, which did its work too slowly, for the fagots were green. Latimer, who was eighty years of age, died first; Ridley lingered long in dreadful agony, exclaiming, "Into thy hands I commit my spirit; Lord, receive my spirit!" This barbarous transaction was the climax of the tragedy then enacting, and marks the beginning of the end of that reign of terror.¹

¹ Among the Parker MSS. preserved in Corpus Christi College, Cambridge, is a curious document headed "Costs and charges of the maintenance of Bishop Latimer, as by the bailiff's account to Archbishop Parker, from the 7th October, 1555, to the day of his martyrdom." The cost of each article purchased is given separately, such as eggs, "boyled meate," "rosted befe," "a woodcocke," "wyne," ale, and cheese, etc. It appears that on each day only two meals were served, viz. dinner and supper. The menu continues to be specified with scrupulous exactness

JOHN PHILPOT, archdeacon of Winchester, was burned at the stake at Smithfield, December 18, 1555. His offence was that of all the others who suffered at that time—claiming the liberty

until we reach the dinner furnished on October 16—the last of which the martyr partook, for immediately following are these entries:

Item, layde out for thry lode of wod fagotts	
to burne Rydlaye and Latimer	xij ^s = 12 s. 0 d.
Item, one lode of furre fagottes	iiij ^s iij ^d = 3 " 4 "
Item, for the carige of these foure lodes . .	ij ^s = 2 " 0 "
Item, a poste	xvj ^d = 1 " 3 "
Item, two chaynes	iiij ^s iiiij ^d = 3 " 4 "
Item, two staples	vj ^d = 6 "
Item, foure laborers	ij ^s viij ^d = 2 " 8 "
Item, spente in suite to your honorable lord- ship	xl ^s = 40 " 0 "

It is said that Cranmer, from the window of the place where he was imprisoned, witnessed the painful sufferings of his colleagues; and in the Cambridge MSS. there exists a gruesome document detailing the costs and charges incurred through the incarceration and burning of "Doctor Cranmer." The items are much more numerous, of course, than those given above, for they cover a much longer period, but they close with a similar ghastly record of wood and chains and staples. In the Ashmolean Museum, Oxford, may be seen at any time the identical steel band which encircled the archbishop's waist, binding him to the stake beside which he perished for his faith.—*Com. by Rev. L. H. Jordan, B. D., Oxford.*

of conscience in matters pertaining to religious belief. From all accounts, he was an admirable man, learned and pious. He finished his course, giving hearty thanks to God that he had made him worthy to suffer for his truth. "Shall I disdain to suffer at this stake," said he, "seeing my Redeemer did not refuse to suffer the most vile death upon the cross for me?"

THOMAS CRANMER, archbishop of Canterbury, was burned at the stake in Oxford, March 21, 1556. His great learning, high rank, and the important part which he took in the Reformation combined to make him one of the most conspicuous martyrs of the period. Cranmer was born in 1489. He became a professor of theology in Oxford, where he strongly inculcated the study of the Holy Scriptures, then much neglected. He was appointed chaplain to Henry VIII., by whom he was sent on an embassy to Rome to interview the pope in regard to Henry's unlawful marriage with Catherine of Arragon. For his services on that occasion he was made archbishop of Canterbury in 1533. On the death of Edward VI., Cranmer, against his own private judgment, had been prevailed

upon to give his official countenance to the claims of Lady Jane Grey to the succession. That sealed his doom. Queen Mary hated him. He was arrested and tried for both treason and heresy. He was degraded from his sacred office, imprisoned for three years, and subjected to ceaseless persecution. In another weak moment the aged prelate was induced to sign a renunciation of the faith he had long preached; but when, for the last time, he faced his accusers, being permitted to speak for himself, he said, "Forasmuch as my hand offended in writing contrary to my heart, my hand therefore shall be first punished; for if I may come to the fire, it shall be the first burnt." And so it was; for when the supreme moment came he thrust his right hand into the flames, and kept it there till it was burned to a coal, while he solemnly disavowed the recantation that had been extorted from him.¹

¹ Cranmer was associated with Coverdale and others in publishing the edition of the Bible in 1539 known as the "Great Bible"—frequently called *Cranmer's Bible*, because he wrote an elaborate preface for it. It was the authorized version for twenty-eight years, and indeed the only "authorized" version ever published, for neither the Bishops' nor King James' ever had the formal sanction of royal authority.

Sad it is to say that the killing-time in England did not cease with the death of Queen Mary. The latter part of the reign of Elizabeth, "that bright occidental star of most happy memory," was stained by acts of intolerance which cannot be read without shame and indignation. Systematic efforts were made during a number of years to suppress the Puritans by imposing upon them rigid conformity to the form of religion established by law, which they could not conscientiously observe. Hundreds suffered death, imprisonment, and persecution in consequence of these arbitrary enactments. They told with special severity on a certain class of "Separatists" known as the "Brownists," who

In front of Balliol College, Oxford, there is a beautiful Gothic monument to the memory of the Oxford martyrs, designed by Sir Gilbert Scott, and which has the following inscription:

"To the glory of God, and in grateful commemoration of his servants, Thomas Cranmer, Nicolas Ridley, Hugh Latimer, prelates of the Church of England, who, near this spot, yielded their bodies to be burned, bearing witness to the sacred truths which they had affirmed and maintained against the errors of the Church of Rome, and rejoicing that to them it was given not only to believe in Christ, but also to suffer for his sake. This monument was erected by public subscription in the year of our Lord God MDCCCXLI." (See *Frontispiece*.)

took their name from Robert Browne, a clergyman who had separated himself from the Established Church and had gained for himself a considerable following. "It is difficult, if not impossible, to present an accurate list of the Elizabethan martyrs, but, in addition to the two Dutch Anabaptists burned in 1575, and to Barrowe, Greenwood, and Penry, who were hanged in 1592 and 1593, the names of those who were executed, during this reign, for religion were: Matthew Hament or Hammond, burned at Norwich in 1579; John Copping and Elias Thacker, two Brownists, hung at Bury in 1583; William Dennis, at Thetford; and John Lewis and Francis Kett, burned at Norwich in 1584 and 1588. The names of sixteen who died in prison are also recorded. . . . Uniformity, so far from being secured by these rigorous measures,¹ was rendered yet more impracticable."

MANIFOLD PERSECUTIONS.

Hitherto, attention has been directed chiefly to individual cases of martyrdom. But it must not be forgotten that, as the outcome of the Reformation, a wave of persecution—or, perhaps, it

¹ Aubrey : ii. p. 722.

were better to say waves of persecution—swept over the whole of Europe. In most countries Protestantism came to be regarded as synonymous with revolution and rebellion, and was dealt with accordingly. The following historical references will suffice by way of illustration :

IRELAND.

If Ireland escaped the persecution that swept over England during Queen Mary's reign, it was only because the Protestant Church was as yet too small numerically to attract the attention of the party in power. But a hundred years later, when Presbyterianism had made itself felt in Ulster, and wide-spreading revivals of religion began to stir the hearts of the people, the same means were taken to suppress the Irish "Non-conformists" as had been adopted in England and Scotland—and with similar results. All the powers of the Established Church were employed for their extinction. The Presbyterian ministers were ejected from their parishes and driven into exile. But a worse calamity was impending, when Jesuitical intrigue planned the utter extirpation of the entire Protestant religion. "The long-projected

insurrection broke out in 1641, resulting in a massacre of the Protestants of Ulster for which the history of Protestantism, happily, presents no parallel. According to the most reliable computation, 40,000 perished by violence within the first year of the rebellion. The Presbyterian Church during this troublous period presented the melancholy spectacle of a temple in ruins. The outbreak was no less disastrous to the Episcopal Church. It was almost entirely swept out of existence. Many of her clergy were brutally murdered, her public services ceased, and in all those parts of the kingdom where the Irish displaced the English power the prelates of the Establishment were ejected from their sees and their splendid palaces and lordly revenues appropriated by Romish bishops."—Cleland: *The Presbyterian Church in Ireland*, pp. 109–121.

FRANCE AND THE NETHERLANDS.

The persecutions to which the Protestants in France and the Netherlands were subjected were still more severe and protracted than those which accompanied and followed the Reformation in Britain. The story of Philip II. of Spain

warring against his newly-acquired subjects in the Low Countries is a tale of unrelieved horrors. "The Duke of Alva carried on this frightful war of extermination and persecution for six years (1560-1566), during which he boasted that he had sent 18,000 persons to the scaffold, besides the immense numbers destroyed in battles and sieges and in the unrecorded acts of cruelty perpetrated on the peasantry by the Spanish soldiery. Hundreds of thousands were at this time driven into exile."¹

In France, the massacre of Vassy, enacted in 1563, was the match applied to the charge which was now ready to explode. On March 1 some 1200 Huguenots met in a barn for worship: 60 of them were hacked to pieces on the spot, and more than 200 severely wounded. The culminating atrocity of the time was the massacre of St. Bartholomew's Day, begun in Paris on August 24, 1572, and followed by similar tragedies in Lyons, Dieppe, Rouen, Havre, and many other cities and towns. The number of persons killed for professing adherence to the Reformed doctrines at that time is variously estimated at from 70,000 to 100,000,

¹ Smiles: *The Huguenots*, New York, 1867, pp. 63, 67.

and the number who fled the country to other continental states (chiefly Holland and Prussia), to Britain, and to the American colonies could not have been less than half a million.

GERMANY.

The land of Luther, the cradle and home of the sixteenth century Reformation, must needs suffer persecution. Martin Luther had dealt the papal system in Germany a mortal blow, and decrees went forth from the Vatican that Protestantism should be rooted out of the land. A great army was raised. A desperate battle was fought. The Protestants were defeated. The reign of persecution began. Ministers of the Reformed Church were burned at the stake, hanged, or thrown into the rivers and drowned; their adherents were subjected to the most monstrous outrages. The worst came, however, in 1631, when the Protestant city of Madgeburg was taken by storm, and 20,000 persons, without distinction of rank, sex, or age, were slain. Six thousand were drowned in attempting to escape across the Elbe, after which the remaining inhabitants were treated with unspeakable cruelty and turned adrift.

BOHEMIA.

The martyrdom of Huss moved the hearts of his countrymen as nothing else could have done. Within four years the bulk of his countrymen had embraced the faith for which he died, and then a violent persecution began. A sentence of extermination was pronounced by Papal Rome against Protestant Bohemia. The people were roused into action, and stoutly resisted interference with their rights of conscience. The Hussite wars began, and raged for eighteen years, during which rivers of blood were shed. In 1526 the flames of persecution burst out anew: a fresh series of martyrdoms followed, beginning with the burning of Nicolas Wizetenarz and his hostess, Clara. Very soon Bohemia had an army of martyrs all her own. Protestantism was crushed out of existence. Again, in 1627, an edict was issued by Ferdinand II. to the effect that, "having a fatherly care for the salvation of his kingdom," he would permit none but Catholics to live in it. All who refused to join the Church of Rome were commanded to leave the country. Many of the nobles sold their ancestral domains and went to other countries. Hundreds of aristocratic families followed them.

Tens of thousands of the common people left their native land, never to return to it. Still, a remnant of the Reformed Church remained, which became the nucleus of the little Moravian Church, distinguished for its piety and its missionary zeal.

ITALY.

The massacre of the Waldenses in the valleys of Piedmont is pathetically recited in Milton's well-known sonnet:

"Avenge, O Lord, thy slaughtered saints, whose bones
Lie scattered on the Alpine mountains cold.
Ev'n them who kept thy truth so pure of old,
When all our fathers worshiped stocks and stones,
Forget not: in thy book record their groans
Who were thy sheep, and in their ancient fold
Slain by the bloody Piedmontese that rolled
Mother with infant down the rocks. Their moans
The vales redoubled to the hills, and they
To heaven. Their martyr'd blood and ashes sow
O'er all th' Italian fields where still doth sway
The triple tyrant; that from these may grow
A hundredfold, who, having learnt thy way,
Early may flee the Babylonian woe."

As early as the seventh century the Waldenses occupying the valleys of Piedmont in the extreme north-western part of Italy were known

as an Apostolic Church, distinct and separate from the Church of Rome. Holding fast to the doctrines of the New Testament, they steadfastly resisted the encroachments of popery, and in so doing were subjected for centuries to the direst persecution. At the time of the Reformation their miseries reached the climax. In 1545 twenty-two of their villages were burnt down, four thousand persons were massacred, and the congregations were all but destroyed. At frequent intervals the fires of persecution broke out anew. Multitudes were burned. The mouths of some were filled with gunpowder and their heads blown to atoms; some were buried alive; some were cast into fiery ovens; while others were thrown down from lofty crags, to be dashed in pieces upon the rocks beneath. The result of long-continued oppression and hopeless resistance was that the people emigrated *en masse* to other countries, carrying with them the gospel of truth, which they proclaimed to others wherever they went. Again, headed by their gallant pastor Arnaud, they forced their way back to their native valleys under enormous sufferings and dangers, to encounter renewed persecutions for a hundred and fifty years

longer. But at length "the revolution of 1848 came as the cry at midnight. At the hearing of that voice the Waldensian Church arose and trimmed her lamp. The political tempest which overturned the thrones of her oppressors rent her fetters, and freed her in a single day from all her disabilities."—Wylie: *Awakening of Italy and Crisis of Rome*, p. 229.

III.

THE SCOTTISH COVENANTERS.

VARIOUS estimates have been and will be made as to the true character of the Scottish "Covenanters." By some they are lauded as heroes and martyrs—the saviours of their country; by others they have been denounced as traitors, rebels, and fanatics. There is a measure of truth in each estimate. The crime for which they suffered was certainly that of resisting the ordinances of the realm, which demanded of the Presbyterians of Scotland conformity to a prelatic form of church order and government, and a renunciation of that form of worship which had been established by law in Scotland at the time of the Reformation. On the other hand, it was replied that Charles II., on ascending the throne, had sworn to maintain and defend the Presbyterian Church of Scotland, and that, immediately after his coronation at Scone, he perjured himself by endeavoring to exterminate the Presbyterian Church

and to establish Episcopacy in its stead. Law-makers, they said, should not be lawbreakers. The king had broken the law of the land—why might not the people?¹ With respect to the political controversy we have nothing whatever to do, but we are greatly concerned in the historical fact that a vast number of people endured persecution, and that many were put to death in the struggle which ensued in that country for freedom of conscience.

A fitting introduction to this branch of our

¹Macaulay, in his *History of England*, has this reference to the Covenanters: "The attempt to set up a prelatic church in Scotland was disapproved by every Scotchman whose judgment was entitled to respect. . . . Although the Episcopacy established by law was detested, there was no general insurrection; but in the western lowlands many fierce and resolute men held that the obligation to observe the national covenant was paramount to the obligation to obey the magistrate. In defiance of the law, these people persisted in meeting to worship God after their own fashion. Attacked by the civil power, they repelled force by force. At every conventicle they assembled in arms. Hunted down like wild beasts, tortured till their bones were beaten flat, imprisoned by hundreds, hanged by scores, exposed at one time to the license of English soldiers, abandoned at another time to the mercy of marauders from the highlands, they stood at bay in a mood so savage that the boldest and mightiest oppressor could not but dread the audacity of their despair."—Vol. i. pp. 185, 188.

subject is the inscription to be found on the "martyr's monument" in Greyfriars churchyard, Edinburgh. This is perhaps the most remarkable of a great many such monuments scattered over the whole of the South of Scotland. They are not confined to churchyards: they are to be met with on solitary moors, in secluded glens, on bleak hillsides, as well as in places of public resort. The inscriptions on all of them partake of the rugged simplicity and determination of character which marked the Presbyterians of that time. The Edinburgh one reads as follows:

"Halt, passenger; take heed what you do see—
This tomb doth shew for what some men did die:
Here lies interred the dust of those who stood
'Gainst perjury, resisting unto blood;
Adhering to the covenants and laws;
Establishing the same: which was the cause
Their lives were sacrific'd unto the lust
Of Prelatists abjured: though here their dust
Lies mixt with murderers and other crew,
Whom justice justly did to death pursue.
But as for them, no cause was to be found
Worthy of death: but only they were found
Constant and steadfast, zealous, witnessing
For the prerogatives of CHRIST their KING;
Which truths were seal'd by famous Guthrie's head,

The Noble Army of Martyrs. 55

And all along to Mr. Renwick's blood :
They did endure the wrath of enemies :
Reproaches, torments, deaths, and injuries.
But yet they're those who from such troubles came,
And now triumph in glory with the LAMB.

"From May 27, 1661, that the most noble Marquis of Argyle was beheaded, to the 17th February, 1688, that Mr. James Renwick suffered, were one way or other murdered and destroyed for the same cause about eighteen thousand, of whom were executed at Edinburgh about an hundred of noblemen, gentlemen, ministers, and others, noble martyrs for JESUS CHRIST. The most of them lie here."

In another part of the same churchyard may be seen the flat gravestone on which the parchment containing the "National Covenant" was spread out for signature in 1638, when such a demonstration ensued as had not been witnessed, perhaps, since the assembling of the tribes of Israel at Shechem. The document was signed then and there by thousands—many weeping aloud, some shouting for joy, some adding to their names "*till death*," others opening a vein and signing the solemn document with their blood.¹

¹ This was no new thing in Scotland. As early as 1557, a document of the kind, technically called "The First Covenant," had been drawn up, on the advice of Knox, and subscribed by

Long before this, the people of Scotland had shown a determination to resist encroachments on their civil and religious rights. Had not Andrew Melville at one time seized King James VI. by his coat-sleeve, and, calling him "God's sillie vassal," told him plainly that there were two kings and two kingdoms in Scotland? "There is Christ Jesus, the King, and his kingdom, the kirk, whose subject King James is, and of whose kingdom he is not a king, nor a lord, nor a head, but a member."

Later, it is told how John Welsh, the son-in-law of Knox, suffered banishment for fourteen years for the stand he had taken in the matter

the nobility, binding themselves to maintain the Reformed religion in opposition to the machinations of Romanism. This one, in 1638, was a renewal of "The National Covenant" drawn up in 1580, which, after inculcating loyalty to the sovereign, contained a distinct disavowal of *prelacy*, and bound the subscribers "to adhere to and defend the true religion, forbearing the practice of all *innovations* already introduced into the worship of God, and to labour by all means lawful to recover the purity and liberty of the gospel as it was professed and established before the said novations, which sensibly tend to the re-establishing of the popish religion and tyranny, and to the subversion and ruin of the Reformed religion and of our liberties, laws, and estates." (The full text of the covenants is usually appended to the Confession of Faith.)

of religious toleration ; how he fell into ill-health, so that a return to his native country was recommended as the only means of saving his life ; and how his wife, having obtained an interview with the king, pleaded for her husband's restoration. " Let him sign submission to the bishops, and he shall be free to return," said the monarch. " Please your majesty," replied the noble matron, suiting the action to the word by holding out her apron before him, " I would rather keep his head here."

One of the very first to publicly resent the introduction of the liturgical form of worship in Scotland, as has been often told, was Janet Geddes, an old woman who kept a stall in the High street adjoining St. Giles' Cathedral. The officiating dean had no sooner commenced the service in St. Giles' in prelatic fashion, than, in a fit of virtuous indignation, she rose up and hurled her cutty-stool at the pulpit, exclaiming, " Dost thou say mass at my lug?" The rude attempt to vindicate the rights of conscience by even such a crank as this was the signal for a tumult during which the dean was glad to make his escape ; it also served, says Cunningham, " to stir the sentiment of the entire community

58 **The Noble Army of Martyrs.**

into a white heat of resistance." Nothing short of what did happen could be expected of a high-strung community in which the women showed such mettle.

The scene of the woeful tale of the Covenanters lies chiefly in the districts of Nithsdale, Lanarkshire, Ayrshire, and Galloway. There the fires of persecution raged most fiercely for the space of nearly twenty-eight years—1660–1688. If it be asked what authority there is for the seemingly incredible statement that "about eighteen thousand were murdered and destroyed," it is proper to state that the actual number who forfeited their lives at that time was probably not more than five hundred; the term "destroyed" must be understood as referring to those who were banished the country or driven into exile, as well as those who were fined, imprisoned, and tortured. A sufficient answer to the question, thus modified, is that these things are matters of common history, which nobody attempts to deny. They are vouched for by Macaulay and Aubrey and other historians, and by ecclesiastical writers like Calderwood, Bishop Burnet, Cunningham, Wylie, and Hetherington.

But by far the most complete account of these persecuting times is to be found in *The History and Sufferings of the Church of Scotland from the Reformation to the Revolution*, 4 vols., Glasgow, 1829, by Rev. Robert Wodrow, minister of Eastwood, whose veracity is above suspicion, and who, from his having been for four years librarian of the University of Glasgow, had ready access to official documents from which copious extracts are made. This ensures the accuracy of his narrative. Moreover, these things happened in his own life-time.

THE MARQUIS OF ARGYLE, the eighth earl of that ilk, was the first and noblest victim of this period. For his adherence to the Covenant he was tried and condemned at Edinburgh "to be execute to death as a traitor; his head to be severed from his body at the cross, and affixed to the same place where the Marquis of Montrose's head was formerly." On receiving his death-sentence, Argyle said with composure, "I had the honor to set the crown upon the king's head, and now he hastens me to a better crown than his own. I could die like a Roman, but choose to die rather like a Christian." So

saying, he quietly mounted the scaffold, knelt in prayer, and had his head struck off with "the maiden."

THE REV. JAMES GUTHRIE, minister of Stirling, was put to death a few days after the execution of Argyle. He had publicly declined to recognize the jurisdiction of the king in regard to his religious utterances in the pulpit; he had excommunicated the royal commissioner, the Earl of Middleton, for his alleged drunken orgies; and a still stronger reason was that he unsparingly and openly denounced prelacy. He was accordingly beheaded at the market cross, and his head was fixed on the Nether Bow Port, where, it is said, it remained for twenty-eight years, and was then taken down by a young student named Alexander Hamilton, who afterward became minister of the church in Stirling where Guthrie had preached. Guthrie, whatever were his faults and failings, met his fate with great composure. When on the scaffold he exhorted all people to uphold the covenants, which he highly magnified, his last words being, "The covenants, the covenants, shall yet be Scotland's reviving!"

Shortly after these transactions there began a succession of indescribable horrors. Men were hanged in batches of five to ten, their heads being cut off and exposed to public gaze over the city gates or elsewhere. Some were subjected to the torture of the thumb-screw and the "boot," after the manner of the papal inquisition. Others were marked for life by having their ears cropped, and were transported to the colonies. Women were whipped and branded as traitors. One instance in particular excited a large amount of sympathy—that of Hugh McKail, a young preacher, learned, eloquent, and pious, who was charged with complicity in the designs of the oppressed party, some of whom, driven to desperation, had taken recourse to armed resistance. McKail solemnly declared himself utterly unacquainted with their movements. Yet, in spite of this avowal, he was brought before the Council and ordered to confess on the pain of immediate torture. Upon stating again that he had nothing to confess, he was subjected to the torture of the "boot." He was carried back to prison, and, with four others, was hanged and beheaded in Edinburgh, December 26, 1666.

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DONALD CARGILL, ex-minister of the Barony parish, Glasgow, and four others with him, were hanged and beheaded July 27, 1681, their heads being fixed on spikes over the gates of Edinburgh. For twenty years Cargill had withstood the fiercest persecution. His powers as a preacher were wonderful. He finished his course as became a hero and a martyr. On the scaffold he expressed unwavering trust in God and assurance of heaven. "The Lord knows," he said, "I go up this ladder with less fear than ever I entered the pulpit to preach. Now I am near the getting of the crown, for which I bless the Lord. I forgive all men the wrongs they have done me. Welcome! Father, Son, and Holy Spirit, into thy hands I commit my spirit."

In the early summer of 1685 a melancholy tragedy was enacted on the sands of Wigton Bay, in the Solway Firth. Two girls named Margaret and Agnes Wilson, eighteen and thirteen years of age respectively, had been sentenced to be drowned for attending the "conventicles" and refusing to take the abjuration oath. The life of the younger was spared through the entreaties of her father and the payment by him

of a hundred pounds. The elder girl, and also an aged and pious widow named Margaret McLauchlan, in whose house at Wigton the hapless sisters had taken refuge, were tied to stakes within tide-mark in the water of Blednock, which empties into Wigton Bay. The girl saw her aged companion in tribulation perish, as she had been placed farthest out. Still her faith failed not. Though importuned by her friends to save her life by praying for the king and taking the oath, she steadfastly refused. "That her last breath might be expended in the worship of God, she sang the twenty-fifth Psalm, repeated the closing verses of the eighth chapter of Romans, and prayed till her voice was lost amid the rising waves." The story is pathetically told in the following lines :

THE MAIDEN MARTYR.

A troop of soldiers waited at the door,
A crowd of people gathered in the street,
Aloof a little from the sabres bared
And flashed into their faces.
Then the door
Was opened, and two women meekly step
Into the sunshine of the sweet May noon,
Out of the prison. One was weak and old—
A woman full of years and full of woes ;

The other was a maiden in her morn,
And they were one in name and one in faith,
Mother and daughter in the bonds of Christ,
That bound them closer than the ties of blood.

The troop moved on, and down the sunny street
The people followed, ever falling back
As in their faces flashed the naked blades;
But in the midst the women simply went
As if they two were walking, side by side,
Up to God's house on some still Sabbath morn;
Only they were not clad for Sabbath day,
But as they went about their daily tasks,
They went to prison, and they went to death
Upon their Master's service.

On the shore

The troopers halted; all the shining sands
Lay bare and glistening, for the tide had drawn
Back to its farthest margin's weedy mark,
And each succeeding wave, with flash and curve,
That seemed to mock the sabres on the shore,
Drew nearer by a hand-breadth. "It will be
A long day's work," murmured those murderous men
As they slacked rein—the leaders of the troop
Dismounting, and the people pressing near
To hear the pardon proffered, with the oath
Renouncing and abjuring part with all
The persecuted, covenanted folk.
And both refused the oath; "Because," they said,
"Unless with Christ's dear servants we have part,
We have no part with him."

On this they took

The elder Margaret, and led her out
Over the sliding sands, the weedy sludge,
The pebbly shoals, far out, and fastened her
Unto the farthest stake, already reached
By every rising wave, and left her then,
As the waves crept about her feet, in prayer
That He would firm uphold her in their midst,
Who holds them in the hollow of his hand.

The tide flowed in; and up and down the shore
There passed the provost, and the Laird of Lag—
Grim Grierson—with Windram and with Graham;
And the rude soldiers jested, with rude oaths,
As in the midst the maiden meekly stood,
Waiting her doom delayed—said she would turn
Before the tide—seek refuge in their arms
From the chill waves. And ever to her lips
There came the wondrous words of life and peace:
“If God be for us, who can be against?”
“Who shall divide us from the love of Christ?”
“Nor height nor depth——”

A voice cried from the crowd—

A woman's voice, a very bitter cry—
“Oh, Margaret! my bonnie Margaret!
Gie in, gie in, and dinna break my heart;
Gie in, and tak the oath!”

The tide flowed in:

And so wore on the sunny afternoon;
And every fire went out upon the hearth,

66 The Noble Army of Martyrs.

And not a meal was tasted in the town
That day.

And still the tide was flowing in :
Her mother's voice yet sounding in her ears,
They turned young Margaret's face toward the sea,
Where something white was floating—something white
As the sea-mew that sits upon the wave ;
But as she looked it sank, then showed again,
Then disappeared ; and round the shoreward stake
The tide stood ankle-deep.

Then Grierson,
With cursing, vowed that he would wait no more,
And to the stake the soldiers led her down,
And tied her hands ; and round her slender waist
Too roughly cast the rope, for Windram came
And eased it, while he whispered in her ear,
“ Come, take the test.” And one cried, “ Margaret,
Say but ‘ God save the king.’ ” “ God save the king
Of his great grace,” she answered ; but the oath
She would not take.

And still the tide flowed in,
And drove the people back and silenced them ;
The tide flowed in, and, rising to her knee,
She sang the psalm, “ To thee I lift my soul.”
The tide flowed in, and, rising to her waist,
“ To thee, my God, I lift my soul,” she sang.
And the tide flowed, and, rising to her throat,
She sang no more, but lifted up her face—
And there was glory over all the sky,

The Noble Army of Martyrs. 67

And there was glory over all the sea—
A flood of glory—and the lifted face
Swam in it, till it bowed beneath the flood,
And Scotland's Maiden Martyr went to God.

JAMES RENWICK, the last of the Scottish Covenanters to suffer death on the scaffold for the Presbyterian cause, was a young minister, only twenty-six years old, but a matured Christian. His accusation was based chiefly on his disowning the king, maintaining the right of self-defence and liberty of conscience, and his continuing to hold field-preachings. All means were used to induce him to yield submission to the form of church government, or to make such a concession as would have justified the Council in sparing his life. But he preferred to die rather than, by disowning the covenants, to discourage his faithful followers and cast a stumbling-block in the way of God's people. So he was sent to the gallows, February 17, 1688. His last audible words were, "Lord, I die in the faith that thou wilt not leave Scotland, but that thou wilt make the blood of thy witnesses the seed of thy Church, and return again to be glorious in this land." His prayer was answered.

During all these years the Covenanters—or “Conventiclars,” as they were sometimes called, because they had no regular places of worship—were hunted like partridges on the moors and hillsides, and were frequently shot down wherever they happened to be. Wodrow’s *History* abounds in particulars, minutely detailed, respecting hundreds of instances like the following: “John Browning and five others with him were shot on the public highway on their confessing that they were going to a ‘conventicle’ to hear sermon from a field-preacher.” “John Gibson and three others were betrayed in a cave and shot without process.” “James and Robert Dunn, with four others, were surprised by a party of horse in Minigaff while engaged in prayer, and were shot on the spot.” “William Niven of Pollokshields was indicted for *not going to hear Mr. Fisher*, the Episcopalian incumbent”! “John Brown of Priesthill, ‘the Christian carrier,’ was shot by Claverhouse, captain of dragoons, in front of his own house and in presence of his wife, turning to whom the heartless trooper said, ‘What thinkest thou of thy husband now, woman?’ To which she meekly replied, loyal to her principles even in

her grief, 'I ever thocht mickle good of him, and now more than ever.'"

So vast was the number of persons who, on one pretext or another, fell under the displeasure of the government, that there were neither prisons enough to contain them nor courts of justice enough to try them. The famous Bass Rock in the Firth of Forth, two miles from the mainland, and which rises perpendicularly out of seventeen fathoms of salt water to a sheer height of 480 feet, was purchased by the government and converted into a state prison, and in its dark and damp dungeons many of the Covenanters were confined. The names of at least sixty of them have been preserved, among whom were Alexander Peden, John Blackadder, John Welsh, and Gabriel Sempill, ministers. Two hundred prisoners were marched off on foot, their hands tied behind their backs, to Dunnottar Castle, in the North of Scotland, where they were immured in filthy dungeons for months awaiting trial, and in the end were transported to the colonies. About this time also fifteen hundred persons were penned up in Greyfriars churchyard, Edinburgh, and were kept there several

months without shelter from the inclemency of the weather.

“Long had the night of sorrow reigned.” But relief came at last. The landing of William of Orange in England, November 5, 1688, ushered in the glorious Revolution. The principles for which the Covenanters fought and died had gained the victory; prelacy was abolished by act of Parliament; James VI. was a fugitive; Scotland was free; religious persecution ceased at that time, and for all time, throughout the British realm.

PART II.

INTRODUCTORY.

THE brief and disconnected paragraphs that follow have nothing in them on which to base a claim for "authorship." They are a bare statement of facts, the sources of information being stated in every instance for the convenience of those who wish to inquire further. Nothing more has been aimed at than to present in chronological order a list of the names of our Protestant missionary martyrs, with just enough of the biographic element to identify them with the fields in which they labored and the places where they fell. It is altogether likely that a few names may have escaped notice, owing to the great difficulty of obtaining the requisite data; for such names have not always been the most prominent in history. The missionary who toils in some remote corner of the earth for twenty, thirty, or forty years has little chance of

becoming a celebrity. Few care to know much about him, save the church or the society in whose service he is engaged. He very rarely blows his own trumpet. The average missionary has no desire to pose as a hero. He has no expectation of earthly reward or renown. One, and one only, attained the honors of Westminster Abbey, and *his* heart lies buried at Ilala, in the centre of the Dark Continent—where he would have it to be. When the missionary dies, a passing tribute to his worth is engrossed in the minutes of some executive committee, or appears in some local magazine: that is about all. Yet missionaries are content to suffer and die for the cause they espoused, if they may but have this testimony at last—"They pleased God."

Eliot, Brainerd, Ziegenbalg, Carey, Morrison, Marshman, Ward, Martyn, Duff, Moffat, Livingstone, Vanderkemp, Schwartz, Burns, Wilson, Heber, Shaw, Hunt, Ellis, Mullens, Judson, Scudder, Grant, Coan, Calvert, Geddie, Keith-Falconer, Mackay, and many other grand missionaries have been deservedly the subjects of elaborate biographies. Most of these men died peaceably in their beds, with kindly hands and

hearts around to smooth their pillows. There was not a "martyr" among them in the sense in which we use the word. But few have even so much as ever heard the names, say, of *Peter Mus*, the preacher of righteousness who was slain two hundred years ago in Formosa, or of *Christian Erhardt*, whose bones were left to bleach on the bleak shores of Labrador, or of those *five devoted missionaries* of the Rhenish Society, "*together with the wives of three of them*," who were cruelly murdered by the Dyaks of Borneo thirty-three years ago.

The roll now submitted, containing the names of one hundred and thirty persons, purports to include the names only of European and American missionaries, their assistants, and their wives. It does not include the names of the native assistants mentioned in foot-notes, nor those of Mrs. Haycock, the missionary's mother, who was killed at Cawnpore, Miss Jennings, sister of the missionary chaplain at Delhi, nor the two adult daughters of Mrs. Thompson, who shared their mother's fate there.

Considering the dangers to which all foreign missionaries are exposed, more or less, from the ignorance, superstition, and treachery of the peo-

ple among whom they labor, the number thus shown to have come to a violent death is surprisingly small. Of the whole number named, about 30 were lay missionaries; 17 were the wives of missionaries and chaplains; 31 of the 130 fell in India; 18 in South America; 17 in the South Seas; 16 in Africa; 14 in North America; 11 in China; 7 in Borneo; 5 in Labrador; 4 in Turkey; 2 each in New Zealand and New Guinea; 1 each in Japan, Corea, and Afghanistan.

It is due to those who have supplied information for this Second Part to state that we have not always quoted their *ipsissima verba*; in some instances the substance only of communications has been given. Again, some, interpreting too literally our request for "brief sketches," sent notices far too brief; yet, however imperfectly set forth, amid much that is sorrowful, on the whole these notices will be found to contain some elements of encouragement, of hope, and of inspiration by those who are trying to discern the signs of the times in this, the day *par excellence* of MISSIONARY OPPORTUNITY.

IV.

ROLL OF PROTESTANT MISSIONARY MARTYRS, A. D. 1661 TO 1893.

1661. ANTHONIUS HAMBROEK, Arnold Winshheim, Petrus Mus, Jacobus Ampzingius, four Dutch missionaries at Sin Kang, on the island of Formosa, China, were slain by order of Koxinga, a pirate king, along with a number of teachers and other Hollanders—in all about five hundred males. Some were beheaded, others were killed in a more barbarous manner; their bodies, being stripped naked, were buried fifty and sixty in a hole together. Nor were the women and children spared, many of them likewise being murdered, "though some of the best were preserved for the use of the commanders, and the rest sold to the common soldiers." Such was the tragic end of the first Protestant mission to Formosa,¹ where in recent years the

¹ This is the earliest Protestant mission to the heathen of which any authentic account remains. It was instituted by the Church of the "United Provinces of the Low Countries" (Netherlands) in A. D. 1624. The first missionary sent to Formosa

Presbyterian Church of England and the Presbyterian Church in Canada have each planted missions in the southern and northern parts of the island respectively, both of which have

was Rev. George Candidius, who arrived out May 4, 1627, and remained four years. In 1629 he was joined by Rev. Robert Junius, born in Rotterdam of Scotch parentage, who remained fourteen years. During that period he admitted into the Christian Church five thousand nine hundred adults by baptism ("dipt"), and united in marriage more than a thousand couples. He induced the people of twenty-three villages to abandon their idols and accept Christianity; he translated portions of the Scriptures into the vernacular, established Sunday-schools and Bible-classes, and left the mission in 1643 in a flourishing condition. From first to last, *thirty-two* ordained ministers were sent from Holland to Formosa. Mr. Junius, on his return to Holland, became the pastor of Delph, but continued to take an active interest in the Formosa mission.

Strange, that after a lapse of two hundred years, when every trace of the Dutch mission has been obliterated, the gospel is again being preached there to a people but recently reclaimed from heathendom, whose ancestors were members and office-bearers in the early martyr-church of Formosa. The early date of the Dutch mission will appear the more remarkable when it is remembered that John Eliot, the "apostle to the North American Indians," began his great work in 1646; that the first Protestant missionaries went to India so late as 1705; to Africa in 1737; to China in 1782; to Polynesia in 1796; to Madagascar in 1818; to Hawaii in 1820; and to Japan in 1859.

been singularly successful.—Campbell: *Missionary Success in Formosa*, London, 1889, p. 66.

1752. JOHN CHRISTIAN ERHARDT (Moravian Miss. So.), a pious sailor and member of the Moravian Church, was the first missionary to the Eskimos of Labrador. Accompanied by four pioneers, he sailed from London in 1752; whilst coasting along the shores of Labrador, in the hope of meeting more of the natives, he went ashore with the captain and five of the crew in a boat loaded with articles for barter. Not one of the company ever returned to the ship, having all been murdered by the natives.—*Secretary of Moravian Missions*, 7 Furnival's Inn, London.

1755. MARTIN NITSCHMAN, a missionary of the Moravian Missionary Society at Gnadenhuetten, Pa., U. S., was shot in the doorway of his house by a party of French Indians, and with him were killed Susanna his wife, Christian Fabricius, Gottlieb Anders with his wife and infant child, Anna Catherine Senseman, Leonard Gattermeyer, George Shweizer, Martin Presser, and John Frederick Lesley—eleven in all.

Fabricius was tomahawked and scalped; the others were burnt to death in the garret of the house where they had taken refuge. Five of the missionary party escaped. One of these, Senseman, had the pain of seeing his wife perish in this fearful manner. When surrounded by the flames, she was seen standing with folded hands, and, in the spirit of a martyr, was heard to exclaim, "'Tis all well, dear Saviour!" The entire mission premises were destroyed, all the property of the missionaries was carried off by the savages, and the mission in that place entirely broken up.—Brown: *History of Missions*, i. p. 274.

1782. JOSEPH SHEBOSCH (Moravian Miss. So.), a half-blooded Indian missionary assistant, met his death during the second massacre at Gnadenhuetten, when *ninety-six* innocent Christian Indians were barbarously put to death. Shebosch was one of the first victims. He was fired at and wounded by hostile Indians, and then cut to pieces with their hatchets.—*Secretary Moravian Missions*.

1799. DANIEL BOWELL, SAMUEL HARPER,

and SAMUEL GAULTON, all of the London Missionary Society, were murdered by the natives of Tongataboo, South Seas, on the 10th of May, about three years after their arrival in the Friendly Islands.—*L. M. So. Missionary Register*, pp. 2, 3.

1799. SAMUEL CLODE (L. M. So.) was born in 1761; sailed with the above-named Tongataboo missionaries from England, August 10, 1796; arrived at Tahiti March 6, 1797; removed to Port Jackson in March, 1798, and was there murdered by a soldier, July 2, 1799.—*L. M. So. Register*, p. 2.

1800. PETER GREIG (The Scottish Missionary So.). This society, instituted in 1796, sent its first two missionaries to Sierra Leone in September, 1797, in company with Peter Ferguson and Robert Graham of the Glasgow M. So., and Alexander Russell and George Cappe of the L. M. S. On arriving at their destination they separated, intending to form three distinct stations. Within a few months Messrs. Russell and Cappe died of fever; two were sent home invalided; Messrs. Brunton and Greig went into

the interior about one hundred miles, and commenced work among the Susoos on the Rio Ponga. The chief of that tribe, however, would not allow them to settle in his district, and they removed some twenty miles farther up the river, where Fantimane, the local chief, received them kindly and gave them the use of a new house he had built for himself. Mr. Greig soon acquired a sufficient knowledge of the language to be able to address the people, who gathered round him in considerable numbers and showed evident interest in his teachings. Though several times brought to the verge of the grave by fever, the missionary persevered hopefully until his earnest labors were terminated, unexpectedly, under very distressing circumstances. Seven men of the Foulah nation who were traveling through the country came to pay Fantimane a visit, and were by him introduced to Mr. Greig, who treated them with the greatest kindness and amused them by showing them a number of European articles which he had in his possession; he even allowed three of them to sleep in his house. To one of them he had given a fine English razor. In the dead of the night, when the missionary was

sound asleep, the ungrateful wretch arose, and, stealthily entering his chamber, with that razor cut his throat from ear to ear. Rev. Robert Alexander, sent out by the Edinburgh Society to join Mr. Greig, was obliged, soon after his arrival, to leave the fever-infected country, where, indeed, there seemed to be little or no prospect of success in missionary work. The mission to the Susoos, however, was revived by the Church Missionary Society in 1804, but had to be relinquished at the end of fourteen years, during which time upwards of *thirty* of its employes fell victims to the climate. The slave-trade, which had long been the chief occupation and mainstay of the Susoos, proved to be another insuperable barrier to mission work. Although the Rio Ponga mission has not since been resumed, these early attempts and heroic sacrifices were not altogether in vain. Portions of the Bible have been translated into Susoo, and at Sierra Leone there has grown up a very flourishing mission, with upward of 100,000 native Christians.—*The Martyr of the Pongas*, London and New York, 1857.

1824. JOHN A. SMITH (L. M. So.), "the

Demerara martyr," was born at Rothwell, Northamptonshire, June 27, 1790, was ordained in 1816, and arrived at Demerara as a missionary in February, 1817. A revolt having broken out among the negroes, the opponents to their religious instruction took occasion to attack Mr. Smith, who was arrested, together with his wife, in August, 1823, on the charge of refusing to carry arms against the insurgents at the command of a captain of militia. He was tried by court-martial and sentenced to death. On reference to King George IV. the sentence was remitted; but the reprieve came too late, for the fearless and devoted missionary sank under his miseries in the common jail, where he was treated with merciless rigor. He died February 6, 1824. His personal property was confiscated. His wife was made a partaker of his persecution, and was even denied the melancholy privilege of following her husband's remains to the grave.—*L. M. So. Register*, p. 49, and *Brown's History*, ii. p. 269.

1825. WILLIAM THRELFALL (Methodist), "the martyr of Namaqualand," a zealous and devoted young missionary, was sent to Khamiesberg,

South Africa, in 1825, to assist Rev. Barnabas Shaw, accompanied by Jacob Links and Joannes Jagger, two native converts. Mounted on oxen, they traversed the country three days' journey beyond the Great Orange River, when all three were attacked at midnight as they lay asleep on the ground around their fire, and were murdered by their treacherous native guide and a party of Bushmen, that they might possess themselves of the beads and trinkets they carried with them for the purpose of buying food. The native converts were first dispatched by assagais. Threlfall, finding escape impossible, fell upon his knees and received the fatal blows while "talking with God." The chief instigator of the crime was apprehended by the colonial authorities and executed.—Brown: i. p. 521.

1834. HENRY LYMAN (A. B. C. F. M.) was born in Massachusetts, U. S., in 1810; a graduate of Andover Seminary; was ordained at Northampton, Mass., Oct. 11, 1832; studied medicine; with the Rev. Samuel Munsen, landed at Batavia, Java, in April, and, a month after, proceeded to Sumatra, intending to visit the Battas of the interior. On June 23, set out on foot with a

party of fourteen native assistants. Scaling dangerous precipices and penetrating dense jungles, they reached the village of Sacca, then at war with another village. On the 28th they came to a log fort, from which rushed about two hundred armed natives, who attacked them with tumultuous noise, coming so near with their spears and muskets that Mr. Lyman pushed by their weapons with his hands, entreating them to come to an explanation, at the same time throwing them some tobacco. This not pacifying the rabble, both missionaries gave up their firearms; but all was in vain. Mr. Lyman was shot dead on the spot. The people of the neighboring villages, having learned that the strangers had come to benefit the Battas, avenged the deaths of the missionaries by burning the village of Sacca and killing many of its inhabitants.—*The Martyr of Sumatra*, New York, 1861, p. 413.

1834. SAMUEL MUNSEN (A. B. C. F. M.) was born at New Sharon, Me., U. S., March 23, 1804; graduated at Andover in 1832; was ordained October 10, and sailed with Mr. Lyman for the Indian Archipelago June 10, 1833.

Having accompanied him on his fated expedition to the country of the Battas in Sumatra, he shared the crown of martyrdom with him. No sooner had Mr. Lyman fallen than a shout arose from the Battas, which was answered by those in the fort. A rush was made for Mr. Munsen, who was run through the body with a spear. Their cook attempted to escape, but was pursued, and by one blow of the cleaver was killed. The rest of the party—coolie porters, guides, and interpreters—numbering in all thirteen, with difficulty effected their escape. Lyman and Munsen were young men of the very highest Christian type—full of zeal and enthusiasm in the missionary cause they had espoused.¹

¹ Nearly thirty years after this, the missionaries of the Rhenish Missionary Society took refuge in Sumatra from persecution in Borneo, with these results: at the close of 1890 there were among the Battas 18 mission stations and 86 out-stations, numbering about 17,000 Christians, with 5000 candidates under instruction, of whom 400 were Mohammedans. There are now *forty-one* churches which provide for their own support and that of their native evangelists who labor among the surrounding heathen. In 1889, six native preachers were ordained and 59 young men applied for admission into the theological seminary. Truly, in this case, as in many others, the blood of the martyrs has proved to be the seed of the Church.—*Missionary Herald*, Boston, Jan., 1892, p. 29.

It may truly be said of them, "They were lovely and pleasant in their lives, and in their death they were not divided; they were swifter than eagles, they were stronger than lions." It may be added that Mrs. Lyman and Mrs. Munsen returned to America: the former subsequently married the late Dr. Charles Wiley of Northampton, Mass., and now resides in Orange, N. J. Mrs. Munsen died in Farrington, Me., in 1891, 86 years of age.—*The Martyr of Sumatra*, pp. 144, 415.

1839. JOHN WILLIAMS (L. M. So.) was born at Tottenham High Cross, London, June 29, 1796; ordained at the Surrey chapel, September 30, 1816; sailed with his newly-married wife for the South Seas same year, November 17; arrived at Eimeo November 17, 1817. After laboring for twenty-three years in Polynesia with remarkable success, with the intention of placing some Samoan teachers on Erromanga, in the New Hebrides group, he landed upon that island on November 20, 1839, and was immediately attacked by the savage inhabitants and clubbed to death. In February following, H. M. ship "Favorite," Captain Croker, reached

the scene of the massacre and opened communication with the natives, who confessed that they had devoured the body of the murdered missionary, of which nothing now remained but some of the bones, which were taken on board and carried to Samoa, where the people mourned the death of their beloved missionary with indescribable sorrow. Mrs. Williams died in England in 1852.

JAMES HARRIS, an Englishman, a friend and companion of Williams, accompanied him on his fatal visit to Erromanga, being then on his way back to England with a view of becoming a missionary to the Marquesas. Upon first landing at Dillon's Bay, they thought the natives were friendly, and accordingly advanced a short distance from the beach; but, soon perceiving that they were hostile, they turned and ran toward the shore, but failed to reach the boat in which Captain Morgan awaited them. They were overtaken by the savages in the water, and both were killed.¹—*The Martyr Missionary*, Phila., 1844, p. 250.

¹ MADAGASCAR.—It is not recorded that any European missionary died by violence on this island, but it is well known that

88 The Noble Army of Martyrs.

1844. THOMAS SMITH MCKEAN (L. M. So.) was born at Garlieston, Wigtonshire, Scotland, February 17, 1807; was ordained pastor of Kirk-wall, Orkney; arrived at Tahiti, South Seas, October, 1841, and settled at Waugh Town Station, where he was killed by a musket-ball fired by the French, June 30, 1844.—*L. M. S. Register*, p. 157.

the converts to Christianity were persecuted with terrible severity during the long period of thirty-two years. As the first persecutor (Ranavalona I.) was a woman, so was the first martyr—RAS-ALAMA, a young woman whose heart God had opened to receive the truth. She was put to death on August 14, 1837. As she went along the fateful road to the place of execution she sang hymns of joy; and while she calmly knelt in prayer the spears pierced her body, which was left to be food for dogs on the spot where a beautiful memorial church, dedicated to the memory of the martyrs of Madagascar, was erected thirty-one years afterward. Ranavalona filled the land with terror and mourning. The only crimes for which the Christians suffered were *praying* and *reading the Bible*. For these they were put to death by dozens and scores: they were stoned; they were speared; they were hacked to pieces with swords; they were dashed over rocky precipices; they were loaded with fetters, and died lingering deaths in their chains. Yet in the midst of all these trials they manifested a faith and constancy in their new religion such as have never been surpassed. The Martyr Church of Madagascar became a New Testament Church.—Mears, *The Story of Madagascar*, Phila., 1873.

1847. MARCUS WHITMAN, D. D. (A. B. C. F. M.) was born at Rushville, N. Y., U. S., September 4, 1802; was appointed medical missionary to the Indians in Oregon in February, 1835. After a year in the West, he returned home to procure associates for planting missions. In 1836 he went West again with his wife, Mr. Henry H. Spalding and wife, Mr. Gray, and Mr. Rogers, an assistant missionary. It is said that these two ladies were the first white women who ever crossed the Rocky Mountains. After many heroic attempts to accomplish his mission, and with many tokens of success, Dr. Whitman conducted a party of more than a thousand emigrants in wagons across these mountains. On November 29, 1847, Dr. Whitman, his wife, and two adopted children, Mr. Rogers, and ten American emigrants, were cruelly murdered by a party of Kayuse Indians. Mr. Spalding narrowly escaped, and lived to carry on the good work in these Western wilds for twenty-seven years. It is added that forty-eight women and children belonging to the emigrant party were made slaves by the murderers and treated with great barbarity.—Brown, iii. p. 153, and *Encyclopedia of Missions*, pp. 360, 472.

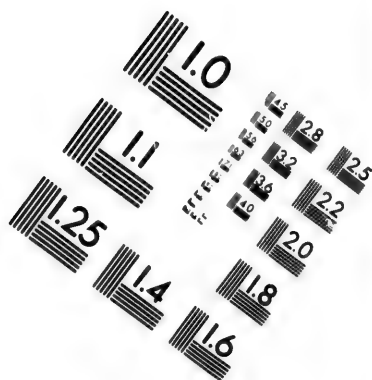
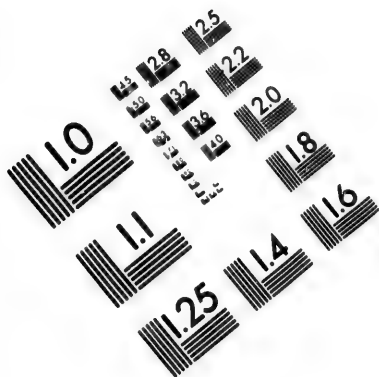
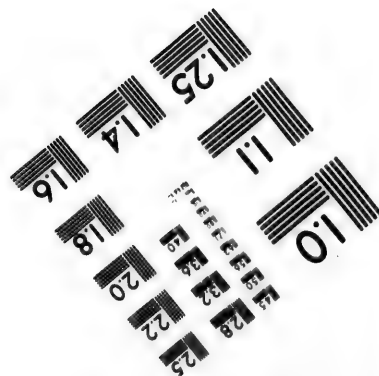
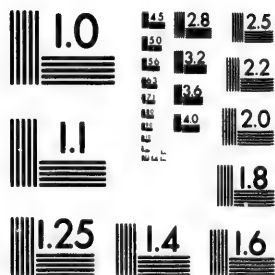


IMAGE EVALUATION TEST TARGET (MT-3)



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1847. WALTER MASON LOWRIE (Pres. Board, U. S. A.) was born at Butler, Pa, U. S., February 18, 1819; graduate of Princeton Theological Seminary, 1840; ordained in 1841, and soon after sailed for China, where his career was singularly useful, and even brilliant. His history of mission work in China, under the title of *The Land of Sinim*, is highly spoken of. He was one of the Bible revision committee who met in Shanghai in 1847. Returning to Ningpo from that meeting, he and his attendants were attacked by pirates. Sitting in the bow of the vessel in which they sailed, while reading his pocket Bible, he was seized by three ruffians and thrown into the sea.—*Encyclopedia of Missions*, New York, 1891, p. 571.

1850. C. S. FAST (Lund, Swedish M. So.) was born in 1822; went to China in 1849, and was stationed at Foo-choo-fu, where he was killed November 13, 1850, by some Chinese pirates.—*Lund Missionstidning*, 1849 and 1851.

1851. CAPTAIN ALLEN GARDINER, a naval officer, was born in Berkshire, England, June 28, 1794. After having spent some years in mis-

sion work in South Africa, he turned his attention to South America, and was the founder of the Patagonian mission—himself and Robert Hunt, a missionary catechist, being the pioneers of the mission—in December, 1844. On his last fateful expedition he sailed from Liverpool on September 7, 1850, with six companions—Dr. Richard Williams, John Maidment, John Bryant, John Pearce, John Badcock, and Joseph Erwin—all full of zeal for the good of the poor, wretched Patagonians. They arrived at Banner Cove, Picton Island, in December following. Nothing was heard of them for months after, when a British cruiser was sent in search of them. The skeletons of all seven were eventually discovered. They had attained the crown of martyrdom—not, however, by violence at the hands of man. The papers found beside the remains gave ample proof that they died a terribly lingering death from sheer starvation.—Young: *Light in Lands of Darkness*, London, 1883, p. 52.

1856. J. S. THOMAS (Methodist). This excellent missionary lost his life in South Africa, under very distressing circumstances. He had

just been removed from Clarkebury to Beecham Wood in Kaffirland, the country being in an unsettled state. Some of the people who had joined his mission had recently been fighting with natives of another tribe, when three men were killed. Their friends vowed vengeance, and were not careful to inquire who the real aggressors were. They made a raid upon the mission camp. In the middle of the night the alarm was sounded, "We are attacked by the Pondas!" Mr. Thomas, after arranging as best he could for the safety of his family and others who flocked to his dwelling in dismay, went out to endeavor to appease the enemy, letting them know he was their missionary. Finding expostulation in vain, he turned to go back; but, alas! it was too late. The savages rushed upon him and quickly speared him to death.—Moister: *The Missionary World*, p. 384.

1857. The year of the Indian mutiny stands out in melancholy prominence as that which proved fatal to a larger number of missionaries than any other. Here is the roll of missionary martyrs who witnessed and suffered in India, as given by Dr. George Smith in his *Life*

of *Dr. Duff* (vol. ii. p. 340), with only one name added—that of Carl Bach :

- | | | |
|----|---|--------------------------|
| 1. | { | REV. A. R. HUBBARD. |
| | | REV. W. H. HAYCOCK. |
| | | REV. H. E. COCKEY. |
| | | REV. M. J. JENNINGS. |
| 2. | { | REV. E. T. R. MONCRIEFF. |
| | | REV. JOHN MCCALLUM. |
| | | REV. F. FISHER. |
| | | REV. G. W. COOPLAND. |
| | | REV. H. I. POLEHAMPTON. |
| 3. | { | REV. J. E. FREEMAN. |
| | | REV. D. E. CAMPBELL. |
| | | REV. A. O. JOHNSON. |
| | | REV. R. McMULLIN. |
| 4. | { | REV. CARL BACH. |
| | | REV. WILLIAM GLEN. |
| 5. | { | REV. JOHN MACKAY. |
| | | MRS. J. T. THOMPSON. |
| 6. | | REV. THOMAS HUNTER. |

(1) The first four on the list were missionaries of the S. P. G. Society. MR. HUBBARD was killed by the mutineers at Delhi, and along with him fell four valuable assistants—Messrs. D. C. Landys, Louis Koch, and Mr. Cocks, and also

Chimmum Lall, a native teacher of exemplary piety. MR. HAYCOCK and Mrs. Haycock, his mother, were both killed at Cawnpore. The former was shot just as he was entering the intrenchment that had been thrown up for the protection of the Europeans. MR. COCKEY was first wounded by a musket-ball, and was afterward shot on the parade-ground at Cawnpore, together with a number of others, in the presence of the rebel chief Nana Sahib. MR. JENNINGS was the military chaplain at Delhi. He also took an active interest in direct missionary work, and was, indeed, the founder of the S. P. G's mission at Delhi. He and his sister, Miss Jennings, were both killed in their own house on the palace-gate. With the removal of these earnest and successful missionary laborers the Delhi mission was swept out of existence, and it was said at the time, "Surely the place where they fell will henceforth be a hallowed spot." Dr. Sherring is good authority for the statement that the mission was renewed, and is now more prosperous than ever. A detailed account of the massacre and its results may be found in *The History of the S. P. G. Society, 1701-1892*, chaps. 78 and 81.

(2) MR. MONCRIEFF was military chaplain at Cawnpore. There he and his wife and their young child were killed in the intrenchments on the ninth day of the siege. MR. MCCALLUM was chaplain at Shahjehanpore. When the mutiny broke out there the English residents had assembled for worship; the church was surrounded by the Sepoys. Mr. M. escaped with the loss of one of his hands, but on the evening of the same day was decapitated by a Pathan. MR. FISHER was chaplain at Futteghur. He and his wife and their infant child were attacked by the mutineers while endeavoring to escape in a boat. Mr. Fisher jumped into the river with his wife and child, who were both drowned in his arms ere they reached the shore. Mr. Fisher was subsequently captured and slain at or near Cawnpore. MR. COOPLAND was the chaplain at Gwalior, and there he fell in the mutiny of the Gwalior contingent. MR. POLEHAMPTON, chaplain of the forces at Lucknow, was shot while attending the sick in one of the hospitals in the residency. Though partially recovering from his wound, he eventually sank from an attack of cholera.

(3) This group of four missionaries—MESSRS.

FREEMAN, CAMPBELL, JOHNSON, and McMULLIN—were all connected with the Board of Foreign Missions of the Presbyterian Church in the United States (North). They were stationed at Futtehghur, and were all mercilessly put to death at Cawnpore on the fatal 13th of June, along with over a hundred others. In attempting to escape from the mutineers at Futtehghur, they were descending the Ganges in a boat, but were discovered by the rebels, made prisoners, and carried to Cawnpore, then the headquarters of Nana Sahib. The mission at Futtehghur was broken up. The native Church was scattered after nearly thirty of its members had been put to death. One of them, Dhokal Parshad, an esteemed native Christian teacher, was urged by the rebels to renounce his Christian profession, with the offer of promotion; but he refused to deny his Saviour, and, while his wife and his children were prisoners by his side, he was blown to death from the mouth of a cannon.

The sorrow caused by the death of the missionaries was intensified by the sad announcement that Mrs. Freeman, Mrs. Johnson, and Mrs. Campbell and her two children were among the victims of the Cawnpore tragedy.

At the outbreak of the mutiny Mr. McMullin had written home to say, "This cloud is fearfully dark; but, whether our lives be prosperous or adverse, God has some gracious purpose which will sooner or later be made manifest."¹

(4) WILLIAM GLEN and CARL BACH were connected with the London Missionary Society. Mr. Glen was a son of the late Dr. William Glen, a well-known Scottish missionary and translator in Persia, and formerly of the L. M. So. at Mirzapore, India. He died in the fort of Agra, from privation, and with him died his infant child. MR. BACH was a native of Westphalia who had studied at Bonn, Heidelberg, and Lancashire Independent College; ordained in 1849, he went to India, and was soon after his arrival appointed principal of the Government College at Bareilly, where, during the mutiny, he was shot, on June 1. In view of impending danger, Mrs. Bach had fortunately escaped to Almorah.

¹ For this information, and more to follow, thanks are due to Dr. Lowrie, Senior Secretary of the Presbyterian Board, New York.

(5) JOHN MACKAY (Baptist) defended himself with several friends in Colonel Skinner's house at Delhi for three or four days, when the roof of the cellar in which they had taken shelter was dug up by order of the king, and they were all killed. MRS. THOMPSON was widow of the Rev. J. T. Thompson, an eminent missionary and founder of the Baptist mission at Delhi. Mrs. Thompson and her two adult daughters were killed by the mutineers in their own house at Delhi.

(6) MR. HUNTER was born in Aberdeen, 1827; was ordained as a missionary to the Punjab, July 19, 1855; and on the evening of the same day married Miss Jane Scott of Edinburgh. They sailed for India in August, and, after remaining nearly a year in Bombay, Mr. Hunter, with his family and his first convert, Mahommed Ismael, went to Sealkote. The mutiny broke out there on July 9. Up to that time Mr. Hunter had refused to leave his post, though he might have taken refuge, as others did, in the fort at Lahore; and now, fleeing for protection from the rebels, with his wife and infant child, all three were killed in the buggy in which they were driving. A mus-

ket-ball passed through the face of Mr. Hunter and entered the neck of his wife; a jail-warder completed the murder with a sword, killing the child also.

Dr. George Smith, to whom we are largely indebted for these notes on the Indian mutiny, mentions the names of a number of native teachers and catechists who suffered at this time, many of them enduring martyrdom with as great fortitude and faith as the missionaries themselves, others making a noble confession of their Christianity at the cost of persecution, imprisonment, and the loss of their personal property:

Ram Chandra Mitter, head master of the American Presbyterian mission school at Futtehpore, a zealous Christian, educated under Dr. Duff at Calcutta, fell a victim to the cruelty of the mutineers at that place.

Nilayat Ali, an eminent native preacher, a convert from Islam and a member of the Baptist Church, was killed by a party of Mohammedans in the streets of Delhi at the time of the outbreak. On being captured, he boldly declared his faith in Christ. "Yes, I am a Christian," he

said, "and am resolved to live and die a Christian." His last words before his execution were, "O Jesus, receive my soul!" The widow of this faithful martyr, and one of his daughters, who escaped as by a miracle when other Christian children were being tossed about on the bayonets of the murderers, are now at work among the Zenanas of Batala.

Gopeenath Nundi is another of the native converts whose steadfastness under prolonged and bitter persecution is spoken of in terms of highest praise.

Robert Tucker, county judge at Futtehpoore on the Ganges, between Cawnpore and Allahabad, was not a missionary, but he had enough of the missionary spirit to become a martyr; for, when he was surrounded by a party of Sepoys, and summoned by them to abjure Christianity and accept Mohammedanism, he resolutely refused, and after shooting fourteen of his assailants—so it is said—he fell nobly confessing Christ.

Of the fifteen hundred English-speaking residents who were murdered during the mutiny, thirty-seven at least were missionaries, chaplains, and their families; about the same num-

ber of native missionaries, teachers, and their children were killed.¹ Missionary property to the amount of \$350,000 was destroyed. But saddest of all was the terrible culminating

¹ Speaking of the mutiny, Dr. Duff said, in 1857: "To prevent all misconception with reference to the missionaries who fell at this time, it ought to be emphatically noted that nowhere has any special enmity been manifested to them by the mutineers. Far from it. Such of them as fell in the way of the rebels were simply dealt with precisely in the same way as all other Europeans were dealt with. They belonged to the governing class, and as such must be destroyed to make way for the old native Mohammedan dynasty." While that may be quite true in a general sense, it must be remembered that the fact of these men being Christian missionaries cost them their lives; and, as has been stated in the case of some, a renunciation of Christianity might have saved their lives. They are therefore to be accounted martyrs in the fullest sense of the term.

Dr. J. Murray Mitchell has this to say for the steadfastness of the native converts during the mutiny: "Before the great mutiny of 1857, if missionaries had been asked what would be the effect of persecution on the native Church, they would probably have expressed but little hope that the converts would aspire to the crown of martyrdom. Well, the terrible convulsion came, but the native Church clung faithfully to Christ. Not a few meekly endured great suffering, and some calmly died the martyr's death. So far as could be discovered, only two consented to become Mohammedans through fear." The report that came from the *Gossner Mission*, where the persecution had been of the hottest, was, "Not one apostatized."

tragedy that will ever be known as "the massacre of Cawnpore," done by order of the *Nana Sahib*, whom the British government had petted and bountied, and whose officials he had in turn fêted and feasted. Nana evacuated Cawnpore on the approach of General Havelock at the head of the 78th Highlanders, but, to revenge himself on the victors, he caused the two hundred helpless women and children whom he had held for some time as prisoners to be indiscriminately butchered in the most brutal manner and their mutilated remains thrown into a deep well.

1858. J. WILLSON (S. P. G. So.). This missionary was murdered by Kaffirs on Sunday, February 28, 1858, while walking from East London to Fort Pato, S. E. Africa.—*History of S. P. G. Society*, London, 1892, ch. 38.

1858. J. GARLAND PHILLIPS (S. Am. Miss. So.) belonged to London; was appointed as missionary catechist in 1854; arrived at Keppel Island, West Falklands, in January, 1855; in October, 1858, he sailed on a missionary expedition to Terra del Fuego, the scene of Allen

Gardiner's martyrdom. With him were nine Europeans, besides some natives. Having landed at Woollya, on Navarin Island, on Sunday morning, November 6, they had just commenced a devotional service in a half-finished house on the shore when they were attacked by a party of savages numbering some three hundred. The whole party was massacred. Captain Fell (of the missionary vessel "Allen Gardiner") and his brother fought like heroes, back to back, but were miserably beaten to death with clubs by the infuriated savages. Mr. Phillips reached the water's edge, but at the moment he had his hand on the boat he was struck on the head by a stone and fell stunned into the water; the natives dragged him out and killed him on the spot.—Young: *Light in Lands of Darkness*, p. 60.

1859. FERDINAND ROTT (Rhenish M. So.) was born May 8, 1823; sent out to Borneo in 1851; was killed by the Dyaks of South-east Borneo in Tanggohan on the 7th of May. At the same time and place—

FREDERIC WILLIAM KIND, born June 7, 1830,

sent out in 1857, was killed, *together with his wife*. Also,

FRIED. EBERH. WIGAND, born January 9, 1827, sent out in 1857, was killed, *together with his wife*. Also, two days later, on May 9,

ERNST EDW. HOFFMEISTER, born March 9, 1822, sent out in 1851, was killed on the river Kahajan, in the same district, *together with his wife*. This is the story, very briefly told, but very touching, of the martyrdom of four beloved missionaries and the wives of three of them, just as it came to hand from Dr. A. Schreiber, Foreign Secretary of the Rhenish mission. From other sources we learn that the mission began in 1835; that the disturbances which occurred at the time of these massacres entirely put a stop to the mission work until 1866, when it was resumed; and that the S. P. G. Society has also a mission in the northern part of this large island—probably one of the hardest mission fields in the world. Yet even here the work, carried on chiefly by native preachers and evangelists, is progressing steadily and surely.

1861. HENRY M. PARKER (Protestant Epis-

copal Church in the United States) was born in South Carolina ; appointed missionary to China in 1858. He and his companion, Rev. Mr. Holmes (a Baptist missionary), set out on a mission of peace to the Tai-ping rebels, whose leader professed to know the principles of Christianity and to be commissioned by God to overthrow the existing dynasty. Immediately on meeting a company of scouts near Foo Chow, and before a word could be spoken, both missionaries were slain by the sword.—*Rev. Joshua Kimber, Associate Secretary.*

1861. GEORGE N. GORDON (Presbyterian Church, Canada) was born on Prince Edward Island, April 21, 1822; was educated for the ministry at the Presbyterian College, Halifax, N. S., and was ordained and designated as a missionary to the New Hebrides, in the South Seas, in 1856. *En route* to his destination, he was married to a cultured lady in London—Miss Helen C. Powell. They arrived at Erromanga June 17, 1857. After four years of heroic service in the place that had been consecrated by the blood of earlier missionaries, he and his wife were both brutally murdered by a treach-

erous band of heathen on the 20th of May. Their mangled remains were buried by some of their faithful teachers. Bishop Patteson of the S. P. G. Society, soon to be a martyr himself, visited the island shortly after, and read the burial service over their graves.—Dr. Steel: *The New Hebrides and Christian Missions*, p. 197.

1862. JAMES WARD (Moravian Miss. So.), a half-blooded Indian and missionary assistant resident at New Spring Place, Indian Territory, U. S. A., was shot by the Cherokees during the war, having remained too long at his post of duty.—*Secretary M. M. Society*.

1862. WILLIAM B. MERRIAM (A. B. C. F. M.) was born at Princeton, Mass., U. S. A., September 15, 1830; a graduate of Andover Theological Seminary, 1858. He went to Smyrna, Turkey, in 1859, and thence to Philippopolis, where he remained till his death.¹ On returning from

¹ ASAAD SHIDIAC, a Maronite, became a Christian, and connected himself with the college at Beirut in 1825. For this he incurred the hatred of his co-religionists, who persecuted him unmercifully. Nothing, however, would induce him to recant,

the annual meeting of the Western Turkey mission, held at Constantinople, with his wife

and in a dismal dungeon, loaded with chains, he wore out the miserable remainder of his life in one of the wildest recesses of Lebanon, maintaining his Christian profession till the last. He died in 1830, and is still remembered as "The Martyr of Lebanon."

The year 1860 is memorable for the massacres of Christians in Syria, on Lebanon, at Damascus, and elsewhere, which awakened the indignation of the Christian world. More than one thousand persons were murdered in Hasbeiya and the surrounding region. At Damascus, on the 9th of July, the wild Moslems from one of the suburbs of the city, with Koords, Druses, and Arabs, burst upon the Christian quarter, plundering, butchering, and burning—not opposed, but aided, by the Turkish soldiers, who could have suppressed the insurrection at any time. The slaughter continued several days, and the killed were estimated at five thousand. Those who escaped these massacres fled to Beirût and Sidon, destitute of everything.—Anderson: *Oriental Churches*, i. p. 70; ii. p. 349.

Similar to the above is the case of Mirza Ibrahim, a Persian convert, who was imprisoned for more than a year in Tabriz for abandoning Mohammedanism and accepting Christ as his Saviour. "The jailer and guards heaped upon him shameful indignities and brutal outrages—all borne with utmost patience and unflinching loyalty to Christ. Boldly yet tenderly he preached Jesus to his cruel jailer and fellow-prisoners, who, but he died at last from the violence of the baser prisoners, who, throttling him again and again, demanded, 'Is it Esâ or Ali?' And every time the answer came back, 'It is Esâ!' His throat

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and child, the party with whom they were traveling was attacked by a band of mounted brigands. Endeavoring to escape, the driver of his wagon urged the horses on to full speed; the robbers pursued, firing rapidly, and killing and wounding several of the travelers. Mr. Merriam sprang out to protect his wife and child, and immediately fell, pierced by two bullets. He was buried at Philippopolis. His wife and child escaped with their lives, but such was the strain upon Mrs. Merriam's system caused by this disaster that she closed her earthly career about three weeks after her husband's murder.—Rufus Anderson: *Oriental Churches*, Boston, 1884, p. 191.

1862. JACKSON G. COFFING (A. B. C. F. M.) joined the mission staff in Turkey in 1857; in 1861 was commissioned to explore the Taurus Mountains, and on his return requested permission to plant a mission at Hadjin, where he and his family were well received. But after a few weeks the Moslem governor and Armenian

was so injured that he died shortly after, as much a martyr to the faith as any on the records of the Christian Church."—*New York Independent*, July, 1893.

priests commenced cruel opposition, and drove them from the place with much loss and suffering. They spent the winter at Adana. On March 25, on his way to Aleppo to attend the annual meeting of his mission, when three miles from Alexandretta, he was fired upon by two men in ambush, and died of his wounds next day. His Armenian servant died four days later from gunshot wounds received at the same time as his master. One of the murderers was captured and executed. The sorely afflicted widow remained many years in the mission, usefully employed among her own sex.—Anderson: *Oriental Churches*, ii. p. 221.

1864. EDWIN NOBBS, son of the late Rev. G. F. Nobbs of Norfolk Island, and FISHER YOUNG, two of Bishop Patteson's faithful assistants in the S. P. G's Melanesian mission at Santa Cruz, died from wounds received by natives there; the former on August 5; the latter on August 15.—Miss Yonge: *Life of Bishop Patteson*, London, 1875, pp. 73-78.

1864. LEVI JANVIER (Presbyterian Bd. U. S.) was born at Pittsgrove, N. J., April 25, 1816;

was ordained in 1840, and went to India the next year; was stationed at Futtehghur, Lodiana, and other places. He rendered important services as a translator of the Scriptures and compiler of a Punjabi dictionary. He was killed on March 24 at a mela in Anandapore, where he was engaged in preaching and distributing tracts. At the close of one of his meetings he was attacked by a fanatic and felled to the ground with a club. He lingered till next morning, when he passed away. He was buried at Lodiana. Dr. Janvier possessed great energy, and was full of zeal for the salvation of the heathen.—*Enc. of Missions*, i. p. 481.

1864. ISIDORE LOEWENTHAL (Pres. Bd. U. S.) was born at Posen, Prussian Poland, in 1829, of Jewish parents; a graduate of Princeton Seminary; was ordained by the Presbytery of New York in 1856, and went to Northern India as an evangelist. He was a man of brilliant intellect and a distinguished linguist. His translation of the New Testament into the Pooshtoo—the language of the Afgans—is a monument of his industry and scholarship. He was shot in his own garden at Peshawar, west of the river

Indus, by his watchman, a Sikh, April 27. The man alleged he mistook him for a robber; but that is doubtful. His death was a great loss to the mission.—*Enc. of Missions*, i. p. 554.

1865. CARL SYLVIVS VOLKNER (Church Miss. So.) was a native of Cassel, Germany. This heroic missionary fell a victim to the fury of savage Maori in New Zealand who were constantly at war with one another. Volkner was slain at Opitiki, March 2, by order of one of the native kings, at the time the notable Hau-hau superstition arose—a compound of Christianity and heathenism which resulted in persecution. When led out to execution, Volkner asked for his prayer-book, which was handed him; he then knelt down and prayed. Arising, he shook hands with his executioners in token of forgiveness; then he gave the signal, saying, "I am ready," and in an instant he was beheaded. Strange that even among such ferocious savages as these the gospel has won some of its most conspicuous triumphs! At latest accounts the Church Missionary Society had in its mission *forty-eight* Maori clergymen and over eighteen thousand church-members.—Bainbridge: *Around*

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the World Tour, p. 256, and *C. M. Intelligencer*, August, 1865.

1866. ROBERT JERMAIN THOMAS (L. M. So.) was born in Radnorshire, Wales, September 7, 1840; studied theology at New College, London; was ordained in June, 1863, and arrived at Shanghai in December. After visiting Corea, took charge for some time of the Anglo-Chinese School at Peking during the absence of Dr. Martin. In 1866 he sailed again for Corea in the "General Sherman," which, having grounded in one of the rivers of that country, was captured by the natives, and the passengers and crew are supposed to have been massacred. None ever returned to tell the tale—*L. M. S. Register*, p. 237.

1867. THOMAS BAKER (Methodist) was a missionary in the Rewa circuit, Viti Levu, Fiji. He left his home July 13, accompanied by *Shadrach*, a native missionary, and six young men from the training institution, to visit certain out-stations. In attempting to cross the country they encountered a tribe of savage heathens at a place called Novosa, the chief of which

was, unknown to them, plotting their destruction. They were allowed the use of a hut to lodge in on the night of the 20th, and, having cooked their supper and united in prayer, they retired to rest. Fearing that mischief was intended, they hastened their departure next morning, but they had not proceeded many yards when they were attacked by an armed band with the chief at their head, and were all murdered in cold blood, with the exception of two of the young men, who escaped as by a miracle, and fled to communicate the melancholy intelligence, which spread a gloom over the whole mission.¹—Moister: *Missionary World*, p. 392.

¹ The triumphs of the gospel in Fiji have not been won without the dire accompaniments of persecution and bloodshed. Not many of the European missionaries suffered martyrdom, it is true, but many of their native converts and teachers fell victims to the savage cruelty of the heathen cannibals. "What the missionaries and their families suffered will never be fully known. Much which became dreadfully familiar to them by daily occurrence could not be recorded. Every day their position became more trying and dangerous. One night at Lakemba, in 1854, the Christians' houses were set on fire and seventeen of the inmates murdered as they tried to escape. For a long time the Christians suffered ill-treatment. Some suffered the death of martyrdom rather than disown their Lord. On the

1869. JOHN WHITELEY (Methodist) arrived in New Zealand in May, 1833, and joined the mission at Hokianga, in the Bay of Islands, then under the charge of Messrs Hobbs and Stack. After laboring very successfully among the Maoris for thirty-six years, this noble missionary, who had suffered much amid the wars and tumults through which that country was called to pass, fell a victim to the cruel rage of the people to whose interests the whole of his ministerial life had been devoted. On the 13th of April, while on his journey to preach near the White Cliffs on the following day, he encountered a party of hostile natives, who desired him to return to his home. On his declining to do so, thinking, perhaps, that his presence on the scene of conflict might prevent the shedding of blood, they first shot his horse, and then himself, leaving him dead on the road-side. On the same day a whole family of Europeans was murdered

Island of Viwa, just lately, one village was attacked and twenty-eight professing Christians were murdered. Since last report was written the heathens have killed, in different places of the Naloto branch of this circuit only, about one hundred and fifty professing Christians."—Williams: *Fiji and the Fijians*, 1871, pp. 305, 568.

in that neighborhood, causing sorrow and mourning among the people.—*Moister*, p. 392.¹

1869. JOHN L. ENGBLAD (Swedish Nat. Evan. So.) was born in 1839; went to Kunama, Abyssinia, in 1866, and was there killed by robbers in 1869, together with PETER ERIK KJELLBERG, born in 1837, who went to Abyssinia in 1865.—Loegstrup: *Handbook of Scandinavian Missions*, pp. 80, 89.²

1871. BISHOP J. COLERIDGE PATTESON (S. P. G. Soc.) was born in London, April 2, 1827; a graduate of Balliol College, Oxford, in 1845; in

¹ No record of missionary martyrdom in Australia has reached us, unless the following be accounted such: REV. WILLIAM HILL, a Methodist minister in Melbourne, visited the prison with the hope of leading a criminal under sentence of death to a sense of his awful condition. While kneeling in prayer the prisoner sprang upon his victim like a tiger, and with a piece of iron torn from his cot killed him in a moment.—*Moister*, p. 401.

² Denmark, though conspicuously missionary, does not report any missionary martyrs. Dean Vahl of Copenhagen, in sending a few names in answer to inquiries, says, "These are all that are to be found among the hundreds of Scandinavian missionaries—and they are all Swedes. God has been so gracious not to demand more lives."

1853, curate of Alfington; in March, 1855, sailed with Bishop Selwyn to the Melanesian Islands in the South Seas, and became bishop of the Melanesian mission in 1861. On September 20, 1871, while cruising among the islands of the Santa Cruz group, he incautiously landed on the island of Nakapu, not yet occupied by the missionaries, and was murdered by the natives, who, mistaking his vessel, the "Southern Cross," for one of those engaged in the nefarious "labor traffic," adopted this means of "revenge" (the savage cannibal has no word for forgiveness in his vocabulary) for losses they had sustained at the hands of unscrupulous traders. The body of the martyred bishop was lowered into the greatest of all cemeteries—the sea. Bishop Patteson was a man greatly beloved by all who knew him. Eight days later, the Rev. J. Atkin and a native assistant named Stephen Taroanara died of wounds received in their encounter with the savages, after suffering intolerable agony.¹—Miss Yonge: *Life of Bishop Patteson*, London, 1875, pp. 379-386.

¹ Besides the missionaries whose deaths are here recorded, a number of eminent navigators who explored the South Seas in the interests of science and humanity fell victims to the treach-

1872. JAMES DOUGLAS GORDON (Pres. Ch., Canada) was born at Alberton, Prince Edward Island; was educated for the ministry at Truro and the Presbyterian College, Halifax. On hearing of his brother's martyrdom, he immediately resolved to go and take his place on Erromanga, New Hebrides. He arrived there in 1864, and continued his missionary labors with great earnestness and apparent success until he too was taken by violence.¹ While

ery of the natives. Thus fell Captain James Cook, in the Sandwich Islands, on February 14, 1779; the sailing-master of H. M. S. "Swallow" and a number of his men, in the Santa Cruz group, in 1797; the great French navigator La Perouse, after losing one of his officers and twelve men in an encounter with the natives of the Navigators Islands, himself and all his crew perished by shipwreck in the Charlotte group. A memorial bust in Greenwich Hospital speaks for Captain and Commodore James Graham Goodenough, of H. M. S. "Pearl," who died August 20, 1875, "of arrow-wounds received on the island of Santa Cruz, with the natives of which he was endeavoring to open friendly relations."

¹ A peculiarity of the native converts in Polynesia has been, and is still, the alacrity with which they have offered their services as missionaries and teachers to the heathen upon other groups of islands than their own—to engage, in fact, in what must sometimes, at least, have seemed to them "foreign mission work;" as, for example, when teachers from Samoa, as they

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engaged in translating into Erromangan that passage in the Acts of the Apostles in which

have often done, went to New Guinea at the peril of their lives. Many of these Christians have proved most valuable assistants to the English-speaking missionaries; and, although their names and the circumstances attending their deaths may never be known, it is certain that many of them died the martyr's death. Mr. Gill, a missionary in the Hervey group, states that no less than *sixty* members of his church were killed while acting as missionaries; and yet there was never any lack of volunteers to go into the thickest of the fray and take the place of those who had fallen. In the New Hebrides group at least *fourteen* men and several women yielded up their lives for the gospel. Though they were but humble agents, "God is not unrighteous to forget their work of faith and labor of love."

In Western Polynesia the field was first entered upon by the London Missionary Society, who employed native teachers from their missions on the Samoas and Raratonga. In the year 1840, five months after the murder of John Williams, his successor, Mr. Heath, in the "Camden," visited the isle of Pines, off New Caledonia, and placed three teachers there; but three years later they were treacherously murdered. Two of them were Samoans, whose names are not given; the third was a Raratongan named Rangi, the only son of his mother, and she was a widow. In her poverty she had willingly given him for the cause of Christ. When she received tidings of his death she wept as any other mother would; but when the first burst of grief was over she wiped away her tears, saying, "Oh, that I had another son to give! He should go to the very men that murdered my Rangi."

—Patterson: *Missionary Life Among the Cannibals*, Toronto, 1882.

the death of Stephen is recorded, two natives came to his house on a professedly friendly errand and engaged him in conversation. Watching his opportunity, one of them struck him a heavy blow with his tomahawk, which killed him on the spot. He was not married. The displeasure of the natives in the cases of both the Gordons has been attributed to the outbreak of measles which proved fatal to many of them, and which scourge they regarded as a fulfillment of the fearless denunciations by the missionaries against the prevailing wickedness of the people. Mr. Gordon was buried by a faithful attendant in a spot which he had marked out in case such an event as this should occur.—Steel: *The New Hebrides, etc.*, p. 203.

1876. PETER ERIK LAGER (Swedish N. E. So.) was born in 1837, was sent out to Abyssinia in 1866, and, after ten years of faithful missionary labor, was there murdered by robbers.—*Nord Missionstidskr*, 1890.

1877. LIEUT. G. SHERGOLD SMITH, R. N., of Sidbury, Devonshire, and Mr. T. O'NEILL,

architect, of Cork, Ireland, were companion missionaries with Alexander Mackay, "the hero of Uganda." They left England, early in 1876, for the purpose of establishing a mission on the borders of the Victoria Nyanza Lake, East Africa, under the auspices of the Church Missionary Society. They made a good beginning. Mtesa, the king of Uganda, received them cordially, and even avowed himself a believer in Christianity. Lieut. Smith, leaving Rev. C. T. Wilson to carry on the work in Uganda, went to the southern end of the lake to join Mr. O'Neill, who had been left there in charge of stores. A quarrel having arisen between the native rulers there and an Arab trader, the latter fled for protection to the mission camp on the island of Ukerewe, which was forthwith attacked, when Smith and O'Neill, together with all their native followers save one, were killed, on or about the 13th of December. The Arab and twenty-seven of his men were also slain.—*Mackay of Uganda*, New York, 1890, p. 74.

1878. WILLIAM STRIKE PENROSE (C. M. So.), who left Liverpool, England, on March 28, 1878, was killed by robbers in Unyamwezi, East

Africa, in December of the same year.¹— *Secretary C. M. S.*

1880. GEORGE MAXWELL GORDON (C. M. So.), a native of Blackheath, Kent, England, joined the society October 25, 1866. He was killed in a sortie at Candahar, Afghanistan, whilst administering to the wounded, on August 16.— *Ch. Missionary Intelligencer*, Nov., 1880, and Jan. and Mar., 1881.

1880. JUSTIN WRIGHT PARSONS, D. D. (A. B. C. F. M.), was born at Westhampton, Mass., U. S., April 26, 1824; a graduate of Williams College in 1848; was appointed to the mission field in Turkey in 1850, and stationed at Nicomedia and Bardezag, where he labored with unflagging zeal and good success for thirty years. On July 28, accompanied by his faithful attendant and missionary helper, Garabed Dudukian, while returning from a missionary tour, they halted at an encampment of Yuruks, a

¹ Klas Lutseka, Joshua Mabengwane, and Daniel Sokombela, three native Fingoe teachers of the S. P. G. Society, were massacred by Kaffirs at Mbogotwana, Kaffraria, on All Saints' Day, 1880.—*History of S. P. G. So., 1701-1891*, ch. 39.

nomadic tribe of herdsmen; proceeding on about a mile, they resolved, as the weather was very warm, to pass the night in the open air. At midnight, when they were fast asleep, three men from the Yuruk encampment stole softly up, and, taking deliberate aim, shot Garabed through the heart. Dr. Parsons, then starting to his feet, was also shot, and fell dead. The cold-blooded murderers, whose object was plunder, after having stripped the bodies, drew them a little aside and left them unburied among the bushes.—*Missionary Herald*, Boston, Oct., 1880, p. 384.

1883. HEINRICH SCHRODER (Evan. Lutheran, Hermannsburgh Mission) was born in the province of Hanover, Germany. He was killed in the Zulu war, on June 6, at Hhlobane, in the northern part of Zululand, Africa.—*Secretary, Rev. E. Harms*.

1885. BISHOP JAMES HANNINGTON (Ch. 'M. So.) was born at Hurstpierpoint, in the county of Sussex, England, September, 3, 1847. He completed his studies at Oxford University, and was appointed curate of his native parish. He

went out as a missionary to South-east Africa in 1882. On June 24, 1884, was consecrated bishop of Eastern Equatorial Africa. On October 29 in the following year, after a protracted ordeal of barbarous treatment by the King of Uganda, and after having seen his companions one after another speared to death,¹ the bishop met his destiny like a Christian man, and fell, facing his murderers, pierced by a bullet, at Usoga, near Uganda, "when the noble spirit leaped forth from its broken house of clay, and entered with exceeding joy into the presence of the King."²—Dawson: *Life of James Hannington*, London and New York, 1891.

¹ The first victim was speared to death, partly by King Mwanga himself; another was hacked to pieces; and a third was clubbed to death; but the greater part, after being tortured in various ways, were burned. Some of these martyrs died confessing their faith and exhorting their executioners to repent of their sins and believe in the Lord Jesus Christ. After the massacre the head executioner reported to the king that he had never killed men who showed such fortitude and endurance, and that they had even prayed to their God in the fire.

² GENERAL CHARLES GEORGE GORDON ("Chinese Gordon"), though not technically a missionary, was such in reality—as noble a Christian as ever trod the earth. He was killed at Khartoum, in the Soudan, January 26, 1885. When asked at Downing Street if he would go to the relief of the besieged

1886. JOHN HOUGHTON (Methodist), a native of Lancashire, England, went, and with him his young wife, as missionaries to East Equatorial Africa from the United Methodist Free Church. After residing two years at Ribe, they removed to Golbanti, about 120 miles north of Zanzibar and some distance inland. Everything looked favorable for a time, but ere long, on the 3rd of May, an exceedingly fierce tribe—on the war path, bent on revenge—made a sudden raid on the settlement. Mrs. Houghton was the first to notice their approach; but, instead of fleeing, as her servant did, to a hiding-place, she ran to the chapel where her husband was at work, to warn him. Before he had time to realize the danger or to make any “palaver” with the furious savages his wife lay dead at his feet, and in a few moments more he himself was struck dead with a spear, and fell only a few paces from where the lifeless body of his noble wife was lying. Not content with the murder of those who had never harmed a member of their tribe, the Masai scoured the whole countryside

garrison, he replied that he was willing to go that very night. “I would give my life,” he had said, “for the poor people of the Soudan.” And he *did*.

and murdered whosoever of the natives they found.—Brewin: *The Martyrs of Golbanti*, London, 1887, p. 122.

1889. ARTHUR BROOKS (L. M. So.). This artisan missionary went to Central Africa in 1882. He was traveling toward the coast, *en route* for England, when, on January 1, he was shot, together with several of his men, by a party of insurgents at Mkange, near Saadam.—*Secretary C. M. So.*

1890. A. T. LARGE (Methodist Church of Canada) was a native of Listowell, Ontario; a graduate of Victoria College, Cobourg, in 1855; soon after which he was sent to Tokyo, Japan, as mathematical teacher in the missionary college there. On the night of the 4th of April his house was entered by two burglars armed with cutlasses, who brutally murdered him.¹

¹ Only one Protestant missionary martyr in Japan, and that one not *because* he was a missionary. But it is never to be forgotten that in the year 1590, forty-eight years after the introduction of Christianity in Japan by Francis Xavier, no fewer than 20,370 Christians were put to death, and that on one day, the 12th of April, 1637, 37,000 were slain! It should also be re-

Mr. Large fought his assailants like a lion. His wife (also a Canadian) was severely wounded in attempting to save her husband's life, but she recovered, and remains in the mission. Mr. Large's death was attributed by the brethren in Japan to the desperation of robbers in search of money, and not to antipathy to foreigners or to the Christian religion.—*The Outlook*, Toronto, June, 1890.

1891. CHRISTIAN FERD. BOESCH (Rhenish Miss. So.) was born August 1, 1858; sent to New Guinea in 1889; was killed by the Papuas of German New Guinea¹ on May 25, 1891, at

membered that the "foreign devils," as the Jesuit missionaries were called, were finally expelled from the empire; but that in three years from that time they sent out a fresh band of missionaries, seventy-three in number, who, on their arrival at Nagasaki, were arrested, and all but twelve beheaded, the rest being returned to those who sent them, with the message that, "Should the king of Portugal, nay, the very God of the Christians, presume to enter Japan, they would serve him in the same manner." The question is gravely asked to-day, by missionaries of large experience and undoubted authority, what is there to hinder Japan becoming a Christian nation in the very near future!

¹ CHO and MATAIO, two native teachers from Lifu, Loyalty group, who were located on Bampton Island, New Guinea, by Rev. A. W. Murray of the L. M. So., were the first martyrs of

Franklin Bay. Two days later, on the same spot, was killed FR. WILLIAM SCHEIDT, who was born December 15, 1857, and was sent to New Guinea in 1887.—*Berichte der Rheinischen Missions-Gesellschaft*, No. 11, 1891.

1891. W. ARGENT, a member of the Central China Wesleyan Methodist Lay Mission, who

that mission. They had, it seems, incautiously interfered with some of the superstitious rites of the heathen, who retaliated by giving them the fatal blow with their clubs whilst their heads were bowed at evening prayers, on March 12, 1873. Their wives lived for some time after. The heathen quarreled about them, one being ultimately killed by the enemy of the warrior who had taken her as his wife. The other was caught by a crocodile whilst wading out to a point where she had been in the habit of going to see if any boat or vessel was coming to her rescue. The savages afterward confessed the great mistake they had made in murdering their best friends, supposing them to be enemies.

In 1881 four native missionary teachers, and the wives of three of them, were treacherously murdered by the savages of Kalo, New Guinea, without any known provocation. Though little is known of the interior of this great island beyond the fact that it is peopled by some 800,000 cannibals of unsurpassed ferocity, many openings for missionary work of a most promising kind have been made, chiefly through the efforts of the London Missionary Society.—McFarlane: *Among the Cannibals of New Guinea*, Philadelphia, 1888, p. 54.

went out to China in 1890, was killed on June 5 of the following year under these circumstances: An anti-foreign riot¹ having taken place at Wusueh, near Hankow, the mob set

¹The conflicts which arose during the last century betwixt the Jesuits and the Chinese government ended in a bitter persecution of the Roman Catholic converts. Thousands and tens of thousands were tortured and put to death. Under the existing treaties with the powers of Europe and America, nothing of that kind is ever likely to occur again. Article VIII. of the English treaty, made in 1858, reads thus: "The Christian religion, as professed by Protestants or Roman Catholics, inculcates the practice of virtue, and teaches man to do as he would be done by. Persons teaching it or professing it shall alike be entitled to the protection of the Chinese authorities; nor shall any such, peaceably pursuing their calling and not offending the laws, be persecuted or interfered with."

The articles in the French, Russian, and American treaties, referring to Christianity, are of the same tenor. The "anti-foreign" fever which proved fatal to Mr. Argent is one of the evils which treaties cannot cure, and which will only yield to time and prudence on the part of foreigners, especially on the part of foreign missionaries. The work of the Canadian missionaries in Honan was recently seriously disturbed, their premises were looted, and the lives even of the missionaries were placed in imminent danger, and, in another province, Dr. Greig, a missionary of the Presbyterian Church of Ireland, was shamefully entreated, *because they were foreigners*; but in each case the government has rebuked the turbulent spirit and made at least some show of restitution.

fire to the houses in which several foreign ladies were staying, and treated the inmates in a brutal manner. Mr. Argent, with Mr. Green, a custom-house officer, hearing of what was going on, hurried to the scene of conflagration, to help in any way possible. The mob being very violent, Mr. Argent tried to escape by running into a shoemaker's shop, from which he was summarily ejected, the shoemaker crying out, "Kill him outside, and not in my shop!" Upon which, in spite of the efforts of the Chinese messenger to save him, his brains were dashed out with huge blocks of stone used as hammers. His companion hid himself in a pond for two hours, but at last came out under promise that his life would be spared, and was forthwith hacked to pieces with swords. —*Rev. Murdoch Mackenzie*, missionary in Honan, China.

1893. OTTO FREDERICK WIKHOLM and ANDES DANIEL JOHANSEN, respectively 32 and 34 years of age, Swedes by birth, laboring under the Swedish Missionary Society, were murdered on July 1 at Sung-pu, a market-town in the province of Hupeh, Central China. These brethren

had been in China more than two years, acting under the direction of Mr. Lund, an experienced missionary, and were known to be well-educated, exceedingly able, and devoted men. A four days' fair, it seems, was to be held in Sung-pu, from June 28 to July 1, and word had been sent to the Swedish Consul at Hankow, and also to the missionaries themselves, that they would be murdered if they remained there during the fair, and advising their withdrawal for a time. But all being quiet, and the inhabitants appearing to be favorably disposed toward them, the missionaries decided not to leave, knowing that the Chinese imperial edict gave them permission to carry on their work, and assurance of protection if any danger should arise. On the last day of the fair a mob surrounded their house and stoned the missionaries, who fled to the house of their landlord. Driven out of that, they took refuge in a garret, but were soon compelled to leave it also. They took to the roof, and were again pelted with stones as they crossed the roofs of twenty or thirty houses, when, finding they could proceed no further, they leaped to the road and were at once killed by the mob. Their bodies were left on the street for three days, when they

were taken to Hankow and buried. "All who aided the missionaries in any way were barbarously treated, while the leader of the mob which murdered them, and his associates, are still at large. Evidently, the Chinese do not mean to respect their treaties, and if pressure is not brought to bear on them there may soon be such a crisis in the country as will make the position of all foreigners an exceedingly unenviable one."—*Rev. Murdoch Mackenzie*, missionary in the province of Honan.

SUMMARY.

SOUTH AMERICAN MISSIONARY SOCIETY.		Erhardt, J. C.,	Labrador.
Badcock, J., Terra del Fuego.		Four assistants,	"
Bryant, J.,	" "	Fabricius, C.,	Gnadenhuetten,
Erwin, Jos.,	" "		[U. S.
Gardiner, Capt. A.,	" "	Gattermeyer, L.,	"
Maidment, J.,	" "	Lesley, J. F.,	"
Pearce, J.,	" "	Nitschman, M.,	"
Phillips, J. G.,	" "	Nitschman, Mrs. S.,	"
Smith, J. A.,	Demerara.	Presser, M.,	"
Williams, R.,	Terra del Fuego.	Senseman, Mrs.,	"
Nine others,	" "	Shebosch, J.,	"
Total, 18.		Shweigert, G.,	"
		Ward, James,	"
		Total, 17.*	
MORAVIAN MISSIONARY SOCIETY.		SOCIETY FOR PROPAGATION OF THE GOSPEL.	
Anders, G.,	Gnadenhuetten,	Atkin, J.,	South Seas.
Anders, Mrs.,	" [U. S.	Cockey, H. E.,	India.

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Cocks, Mr.,	India.	Lowrie, W. M.,	China.
Haycock, W. H.,	"	McMullin, R.,	India.
Hubbard, A. R.,	"	McMullin, Mrs.,	"
Jennings, M. J.,	"	Total, 11.	
Koch, Lewis,	"		
Nobbs, Edwin,	South Seas.	RHENISH MISSIONARY SOCIETY.	
Patteson, Bishop,	"		
Sandys, D. C.,	India.	Boesch, C. F.,	New Guinea.
Willson, J.,	Africa.	Hoffmeister, E. E.,	Borneo.
Young, F.,	South Seas.	Hoffmeister, Mrs.,	"
Total, 12.		Kind, F. W.,	"
		Kind, Mrs.,	"
LONDON MISSIONARY SOCIETY.		Rott, Ferdinand,	"
Bowell, D.,	South Seas.	Scheidt, F. W.,	New Guinea.
Brooks, A.,	Africa.	Wigand, F. E.,	Borneo.
Buch, Carl,	India.	Wigand, Mrs.,	"
Clode, S.,	South Seas.	Total, 9.	
Gaulton, S.,	"		
Glen, W.,	India.	AMERICAN BOARD OF C. F. M.	
Harper, S.,	South Seas.	Coffing, J. G.,	Turkey.
Harris, J.,	"	Lyman, H.,	Sumatra.
McKean, T. S.,	"	Munsen, S.,	"
Smith, J. A.,	Demerara.	Merriam, W. B.,	Turkey.
Thomas, R. J.,	Corea.	Merriam, Mrs.,	"
Williams, J.,	South Seas.	Parsons, J. W.,	"
Total, 12.		Rogers, Mr.,	United States.
		Whitman, M.,	"
PRESBYTERIAN BOARD, U. S. A.		Total, 8.	
Campbell, D. E.,	India.		
Campbell, Mrs.,	"	METHODIST CHURCHES.	
Freeman, J. E.,	"	Argent, W.,	China.
Freeman, Mrs.,	"	Baker, T.,	South Seas.
Johnson, A. O.,	"	Houghton, J.,	Africa.
Johnson, Mrs.,	"	Houghton, Mrs.,	"
Janvier, L.,	"	Large, A. T.,	Japan.
Lowenthal, I.,	"	Thomas, J. S.,	Africa.

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Threlfall, W.,	Africa.	NETHERLANDS MISSIONARY SOCIETY.	
Whiteley, John,	New Zealand.	Ampzingius, J.,	Formosa.
Total, 8.		Hoembroek, A.,	"
MILITARY CHAPLAINS AND WIVES.		Mus, Petrus,	"
Coopland, G. W.,	India.	Winsheim, A.,	"
Fisher, F.,	"	Total, 4.	
Fisher, Mrs.,	"	BAPTIST CHURCHES.	
McCallum, J.,	"	Mackay, John,	India.
Moncrieff, E. T. R.,	"	Thompson, Mrs. J. T.,	"
Moncrieff, Mrs.,	"	Holmes, Mr.,	China.
Polehampton, H. J.,	"	Total, 3.	
Total, 7.		CANADIAN PRESBYTERIAN CHURCH.	
CHURCH MISSIONARY SOCIETY.		Gordon, Geo. N.,	South Seas.
Gordon, G. M.,	Afghanistan.	Gordon, Mrs. Helen,	"
Hannington, Bishop,	Africa.	Gordon, Jas. D.,	"
O'Neill, T.,	"	Total, 3.	
Penrose, W. S.,	"	CHURCH OF SCOTLAND.	
Smith, Lieut. G. S.,	"	Hunter, T.,	India.
Volkner, C. S.,	Africa.	Hunter, Mrs.,	"
Total, 6.		Total, 2.	
SWEDISH NAT. EVANGELICAL M. SO.		PROTESTANT EPISCOPAL CHURCH, U. S. A.	
Engblad, J. L.,	Abyssinia.	Parker, H. M.,	China.
Erik, P.,	"	HERMANNsburg EV. LUTH. M. SO.	
Lager, P. E.,	"	Schroeder, H.,	Africa.
Johansen, A. D.,	China.	THE SCOTTISH MISSIONARY SOCIETY.	
Kjellberg, P. E.,	Abyssinia.	Greig,	West Africa.
Fast, C. S.,	China.		
Wikholm, O. F.,	"		
Total, 7.		TOTAL, 130.	

CASUALTIES.

It is impossible to form any correct estimate of the number of missionaries who have been cut down in the midst of their usefulness by diseases specially prevalent in the countries where they labored. Africa alone is responsible for a vast number of precious lives. It may well be called "The Missionary's Grave." The conflict there has been less with heathenism than with fever and diphtheria-breeding malaria. In the report of the Church Missionary Society for 1891-92 it is noted that "in the Eastern Equatorial Africa mission, out of eighteen men who have been enrolled during the last two years, no less than *seven* died on the threshold of their work. Out of a total of thirty-five in West Africa, five were transferred or retired consequent on ill-health, five retired from other causes, and five died. Out of the fifty-five in East Africa, *nine* died."

In the London Missionary Society's mission at Tanganyika, Central Africa, *eleven* missionaries died in as many years, and twelve were sent home invalided.

There is not in the annals of missions a more pathetic story than that episode in the history

of the Baptist Missionary Society's mission on the Congo and its tributaries which recites the history of the Comber family, the last of whom, only the other day, found a grave beneath the palms, leaving behind him a record of six and a half years of chivalrous toil. Three brothers, one sister, two wives—six members in all—one after another, in swift succession, laid down their lives for Africa and for Him to whom they had consecrated life and all they had.

Within three short months (November, 1890, to February, 1891) the Church of Scotland's mission at Blantyre, East Africa, was bereft of three of its foremost missionaries, together with the wife and child of one of them.¹ Bishop McKenzie, the leading spirit of the Universities' mission, was stricken down with fever before he had well commenced his work on the Shiré; and thus it has been with many another mission in the Dark Continent, where "a chain of graves stretches over the land, all brightened with the glow of consecrated lives and martyr deaths, telling at what cost the Church of Christ has gone forth to the redemption of Africa."

¹ Robertson: *The Martyrs of Blantyre*, Henderson, Bowie & Cleland, London, 1892.

Not a few missionaries have perished by shipwreck. Thomas Mayhew, fellow-laborer with John Eliot, "the apostle of the Indians" in New England, embarked on a voyage to Old England to excite interest in his work on Martha's Vineyard, but the ship foundered at sea, and all on board perished. By the wreck of the schooner "Maria," on her voyage from Montserrat to Antigua, five Methodist missionaries were drowned—Messrs. White, Truscott, Hillier, Oke, and Jones, with the wives of the two first-named, four of their children, and two native servants. Among the passengers in the S. S. "London," which foundered in the Bay of Biscay in 1866, were a number of ministers and missionaries *en route* for Australia, all of whom went down with the ship. One of them, Rev. J. W. Draper, had been a most successful missionary for thirty years. The Rev. John Bumby, a Methodist missionary sent to New Zealand in 1838, was drowned by the upsetting of a canoe, when twelve natives perished with him. By the wreck of the S. S. "Roumania" on the Portuguese coast, October 28, 1892, a large number of passengers bound for Bombay were drowned, among whom were Rev. J. H. Malkin, a Wes-

leyan missionary going out to join the Telugu mission at Secunderabad; Mrs. Beatty and Mrs. Burgess, wives of missionaries in India, on their return voyage; and Dr. Mary MacGeorge, a medical missionary of the Presbyterian Church of Ireland, returning to her field of labor at Ahmedabad.

Bishop Cotton of Calcutta was drowned in the Ganges while disembarking from a steamer in 1866. Stephen Hyslop, a missionary of the Free Church of Scotland and an eminent naturalist, was drowned while crossing a swollen stream on horseback near Nagpoor, Central India, in 1863. George M. Macdougall, a noble and enthusiastic Methodist missionary, perished in a "blizzard" near the Rocky Mountains in the Northwest Territories of Canada in 1876. Having lost his way, overcome with cold and fatigue, he laid him down composedly to die, with his hands folded over his breast.

William Tobias Ringeltaube (L. M. So.), a Prussian by birth, went to India in 1804, and founded a church in Tinnevely, where his labors were very successful. In 1815 he mysteriously disappeared. No one ever knew whither he went, nor was he ever heard of again. Mr.

Schatch, a German, one of Pastor Gossner's missionary band, and founder of the Nagpoor mission to the Kōls, disappeared in a similarly mysterious manner many years later.¹

MISSIONARY LONGEVITY.

Many of the most laborious Protestant missionaries have not only attained "a plenitude of years," but have lived to see the results of their labors assume a magnitude and importance far beyond their own most sanguine expectations. ELIOT was taken at *eighty-six*, after forty-four years of successful work among the Indians of New England. SCHWARTZ, whose success was "perhaps greater than that of any other Protestant missionary in India before him, or even since his time," died at *seventy-two*, after forty-eight years of grand missionary service. CAREY was forty years in India, and lived to be *seventy-one*. MORRISON, who compiled the Chinese dictionary, containing 4200 pages, and translated the whole Bible into that difficult language, died at Canton in the 52d year of his age and the 24th of his missionary labors. GEDDIE, the founder of the New Hebrides mission, died at

¹ Sherring: *History of Missions in India*, pp. 144, 303.

Geelong, aged *fifty-seven*. "When he landed upon Aneityum, in 1848, there were no Christians; when he left, in 1872, there were no heathen." ELLIS, one of the foremost missionaries of the nineteenth century, died at the age of *seventy-seven*. LIVINGSTONE died on his knees at *sixty* years of age, thirty-three of which were given to Africa. MULLENS, a man of rare gifts and great enthusiasm, a distinguished missionary, fell in East Africa in his *fifty-ninth* year. COAN, through whose instrumentality no fewer than *thirteen thousand* persons were admitted into the visible Church, continued his missionary labors in Hawaii for forty-eight years, and was gathered to his fathers at *eighty-two*. JUDSON died at sixty-two, after thirty-seven years of heroic toil and marvelous success in Burmah. MOFFAT sleeps well in Norwood Cemetery, London, after his toils and triumphs during fifty-four years in Africa; his years were *eighty-eight*. TURNER, prince of South Sea missionaries, lived for forty years amid the daily perils of cannibal heathenism. BISHOP CALDWELL, the apostle of Tinnevely, carried on his wonderful work in Southern India for the long period of *fifty-three* years. Three of the veteran mission-

aries of the American Board, who chose to remain in the field of their early labors and conquests after the mission, as such, had been virtually closed by the formation of a native self-governing and self-supporting church in Hawaii, died recently—DR. LOWELL SMITH, who had been *fifty-nine years* in the field; MRS. DAMON, more than forty years in service; and Mrs. Johnson, forty-two years an active missionary. HENRY NOTT, who translated the Scriptures into the language of Tahiti, labored there for forty-three years. CHARLES BARFF served the L. M. S. in the South Seas for fifty-seven years; AARON BUZACOTT, for thirty years; and GEORGE PLATT, for forty-nine years; ARCHIBALD MURRAY, translator of the Bible in Samoa, forty years; HENRY NISBET, in the same place, thirty-five years; Thomas Powell, forty-five years. JOHN WILLIAMS fell in the prime and vigor of his days, but twenty-two of his forty-three years accomplished marvelous success in Raratonga and other islands.

There are now in the mission fields scores, perhaps hundreds, of men and women who have been from twenty to thirty years in active service, whose constitutions are little impaired,

and who have no thought of retiring from the work. On the whole, it may be affirmed that, with the exception of certain parts of Africa and of South America, climatic considerations should not be regarded as a very formidable obstacle in the way of such as feel that they have a "call" to the mission field. The average life of the missionary is apparently not much below that of the rest of mankind.

V.

AFTER-THOUGHTS.

MISSIONS TO THE HEATHEN ARE NOT A FAILURE.

"They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."—DAN. 12: 3.

WHAT a cloud of witnesses is here! Were these men and women who hazarded their lives for the spread of the gospel wise, or were they fools and fanatics? Is their work, and the work of missions as a whole, worth the cost that has been incurred? Are missions to the heathen a failure or a success?

There are a few professing Christians who deliberately pronounce the missionary enterprise a *mistake* from beginning to end; others say this inconsiderately; but, happily, the number of such people is much less than it was half a century ago.

There are also a select few who hold, with Canon Taylor, that missions to the heathen have proved a *failure*. It is for those who

take a disparaging view of missions to reconcile their statements with their personal experience, for, obviously, to term missions a failure is to make Christianity itself a failure. What would be the condition of society in Europe and America without Christianity? Probably such as it was before Christianity was introduced by missionary agency. "At the time when the great Founder of our faith was preaching his gospel in the cities of Galilee, the inhabitants of Britain were practicing Druidical rites under the shadow of their ancient oaks."¹ The first missionaries to Scotland are said to have found the natives dressed in "war-paint;" and it is told how Kentigern built his hut by the Molen-dinar Burn, and hung his bell on a forest tree to summon the "savage neighbors" to worship, where now the city of a million displays its motto, "Let Glasgow flourish by the preaching of the Word." What has been done for us should be done by us for others.

Dr. Warneck, in his excellent *History of Protestant Missions*, puts the matter tersely and logically in this form: "All men are in need of redemption, since all are sinners. God willeth

¹ Cunningham: *Church History of Scotland*, p. 1.

that all men be saved, and has therefore made the salvation provided in his Son the universal means of salvation for the whole world. It follows that it may be said, with mathematical conclusiveness, that the message of salvation must be proclaimed to all people."

Have missions been a failure? "It is marvelous," says Bishop Walsh, "how little, after all, even the religious public know of what is going on in the mission field." Twenty years ago the American Board of Foreign Missions decided to send no more of their missionaries to the Sandwich Islands, not because the work had failed of success, but because, in fifty years' time, a nation had been civilized and was ready to assume the responsibilities of an independent and self-supporting national Christian Church. Missions have not been a failure in Fiji and other parts of Western Polynesia, where heathenism, with its cruel rites and disgusting orgies, has utterly disappeared. What mean those memorial churches in Madagascar, erected years ago on sites consecrated by the blood of martyrs? Did Christianity die out there with those martyrs? Not at all. The most recent reports state that there are now twelve hundred churches and

71,586 communicants in that island. The London Missionary Society alone reported, last year, in addition to its own staff, 895 native ordained ministers, 4298 native preachers, 49,685 church-members, and 204,149 native adherents. Even the Fuegians and the Papuas of New Guinea and the degraded Bushmen in Central Africa—hopeless as they seemed—are being reached and influenced by the gospel.

Look at India, in many respects the hardest mission field in the world. There the missionaries have to cope with a system of idolatry sanctioned by the continuous practice of long ages, and to argue with peoples as intelligent and vigorous as themselves—a race of philosophers and mathematicians wedded to an intricate system of ancestral faith compared with which Christianity, in their estimation, is a modern innovation which they are bound by everything they hold sacred to resist to the uttermost; whose creeds are traced back through thousands of years, and whose prejudices are as firmly rooted as is our faith. Christian missions cannot be called a failure in India. The wonder is that the results are what they are. The number of Protestants in

1851 was estimated to be 91,000; in 1861, 138,000; in 1871, 224,258; in 1881, 417,372; in 1891, 1,000,000. During these forty years the number of native communicants increased from 14,661 to 178,000—more than twelve-fold. In the presidency of Madras there were, two years ago, by actual count, 255,000 Christians and 76,154 communicants. The American Baptists claim 35,906 adherents in their "Lone Star" mission, so long a hopeless enterprise; and their success in Burmah has been as remarkable as in India, the reported membership for 1891 being 29,689.

In the North of India there is also, at the present time, a very decided movement toward Christianity. "The hour for which the missionaries have long been looking and praying has at length struck." In Oude the Methodist missions have been reaping a rich harvest. "There seems to be no limit," is the language of one missionary, "to the number of converts except that placed by the ability of the Church to control the movement and to provide instruction for the new converts; and for this a thousand new native preachers are needed." Similar results have followed the labors of the Episco-

palian, Presbyterian, and Congregational missions in the northwest provinces.

TESTIMONY OF EYE-WITNESSES.

Against the published opinions of the few who have no faith in missions there is to be placed the testimony of many independent eye-witnesses in support of their favorable results—the testimony of statesmen and travelers, as well as that of “experts;” in other words, deputies appointed by churches and societies to visit mission fields with a view to ascertaining what progress has been made. Recently-published volumes are filled with such testimony.¹ Sir William Hunter, Director-General of the Bureau of Statistics in India, states that in a given period the increase of population in all India was *eight* per cent., and during the same period the increase of Christianity was *thirty* per cent. And his opinion is that “English missionary enterprise is the highest modern expression of the world-wide national life of our race, and any falling off in England’s missionary efforts

¹ Young: *The Success of Christian Missions*, London, 1890.
Liggins: *The Great Value and Success of Foreign Missions*, New York, 1888.

will be a sure sign of swift-coming national decay." To the same effect is the testimony borne by Lord William Bentinck, under whose administration suttee was abolished, Lord Lawrence, Sir Bartle Frere, Sir William Muir, long president of the Asiatic Society, and now principal of the University of Edinburgh, Lord Dufferin, and other statesmen.

Sir Arthur Gordon speaks with authority of the changes effected in Fiji by Christian missions. Miss Gordon Cumming, whose lengthened residences in India, China, Japan, and the South Seas entitle her opinion to weight, is eloquent and enthusiastic in her descriptions of missionary success. Even Mr. Charles Darwin the naturalist, whom nobody would accuse of being a missionary partisan, had his opinions so far modified by the transformations he witnessed during a five years' cruise in H. M. S. "Beagle" (1831-1836) that he requested his name to be enrolled as a member of the South American Missionary Society, gave them a liberal donation, confessed his mistake, and found himself compelled to say that "the lesson of the missionary is the 'enchanter's wand.'" An American minister, accompanied by his wife, spent two

whole years in a private inspection of the foreign mission fields, and on their return each, in a separate volume, published an interesting and valuable account of missionary progress in many lands.¹ Mr. W. S. Caine, M. P., a leading member of the Baptist Church in England, came home from a flying visit to India and publicly denounced the missionary methods of his own and other churches. On the other hand, Mr. Joseph Mackay, a Canadian elder who had amassed a fortune and was liberal in his contributions to foreign missions, having a keen eye to business, went in his old age to see for himself whether or not the money he had thus given was a good investment. He came home thoroughly satisfied. "From personal observation," he wrote, "in Japan, China, and India, I feel that not one-half is generally known of the great work done by those who, resigning almost all that makes life precious, have devoted themselves to the service of God in heathen lands."² Dr. Norman Macleod of Glasgow, Dr. W. F. Stevenson of Dublin, Dr. Rufus Anderson of

¹ Bainbridge: *Ar. ad-the-World Tour of Christian Missions*, Boston, 1882.

² Ellinwood: *The Great Conquest*, New York, 1876, p. 174.

Boston, Dr. Prime and Dr. Ellinwood of New York, each of whom visited foreign mission fields officially, were unanimous in their opinion that the services of the missionaries are of incalculable value.

A PLEA FOR THE ENLARGEMENT OF MISSIONARY AGENCY AND AN INCREASE OF CHRISTIAN LIBERALITY.

But when all is said that can be said about the value and the success of missions, it must be admitted that the means at present employed by the churches of Christendom are very disproportionate to the magnitude and importance of the work that remains to be done. The number of heathens is vastly more than when Carey went to India—at least two hundred millions more is Dr. Murray Mitchell's estimate. This fact would be overwhelming but for the compensating consideration already referred to—namely, that the *relative* rate of increase of population is steadily in favor of Christianity, and that there are good reasons for expecting that ratio to continue with yearly increasing volume. The wonderful facilities for communication with all parts of the world; the opening wide of doors

long closed to the gospel; a willingness in many places to receive it; a desire on the part of many young men and women to give themselves to the work; the nations of the earth, for the most part, in peaceful attitude; and, not the least important, *the abundance of money available*,—all these seem to warrant the expectation that even spiritual forces may come under the law of geometrical progression.¹

A very brief inquiry will serve to show that the number of missionaries employed and the

¹ A startling calculation: Suppose the population of the globe to be sixteen hundred millions, and that in all that vast number there was but one true Christian, and that he should be the means, during the coming year, of converting two others; that each of these should bring two others to Christ during their first year; that the work should thus go on continuously, each new convert leading two others to Christ within a year; startling though it may seem, the whole world would be converted in thirty years!

The Greek Church has a very appropriate method of impressing this fact on the minds of its people. One evening every year a vast multitude assembles in the Cathedral of St. Isaac in St. Petersburg, each one carrying an unlighted candle. At a given signal one taper is lit; immediately it lights another, and that other its neighbor, and so, with lightning rapidity, it passes from one to another, and in a few moments the whole vast edifice is in a blaze of light.

amount of money expended in mission work are both alike lamentably insufficient. The bare figures will speak for themselves. The entire population of the world is about fifteen hundred millions (1,500,000,000), of whom at least one thousand millions are non-Christian. The number of Protestant ordained missionaries, European, American, and native, is about eight or nine thousand, and the expenditure of all the missionary societies is not much over ten millions of dollars a year. What are these among so many? If there are eighty thousand ministers in the United States for a population of sixty-seven millions, how many, at the same rate, should be given to China, with its 400,000,000; India, with its 288,152,672; Africa, with its 200,000,000? How many for the whole of the non-Christian world?

China should have 477,612 ministers.

India " " 344,063 "

Africa " " 238,806 "

The whole non-Christian world should have
1,194,030 ministers.

But suppose the United States to be over-churched—that it should have only one-quarter the number of ministers, say 1 for every

3350 persons; then the mission field, in the same ratio, should have, not 8000, as at present, but 298,507 ordained ministers. If that seems still too many, give each missionary a congregation of 10,000 souls, and the number of missionaries is reduced to 100,000. To pay each one the moderate sum of \$1000 a year would of course call for \$100,000,000—ten times the amount at present received for missionary purposes. Supposing the money to be forthcoming, would it be possible to get 100,000 missionaries? Why not? After years of fighting, with prodigious loss of life and at enormous cost, Abraham Lincoln, determined to put an end to the rebellion, demanded of the nation 300,000 more men—and he got them. In answer to prayer, the China Inland Mission sent out in one year (1887) a hundred new missionaries; they are now praying for *a thousand more*, and they expect to get them.¹ All the great missionary societies have enlarged their ideas in this behalf. Instead of sending out missionaries

¹ "We are praying now for a thousand missionaries for China, and it is proposed by a volunteer movement that the Church of Christ shall send *thirty thousand* missionaries into the field."—*China's Millions*, July, 1892, p. 88.

by twos and threes, they now go forth by dozens and scores; and still the Macedonian cry from missionaries in the foreign field waxes louder and louder every year: "Come over and help us!"

There is a latent power lying dormant in the churches, the full measure of which has never yet been dreamed of. "This pound of coal that I hold in my hand," said Mr. Tyndall in a lecture on heat— "this pound of coal produces, by its combination with oxygen, an amount of heat which, if mechanically applied, would suffice to raise a weight of one hundred pounds to a height of twenty miles above the earth's surface." That is not a strained comparison of what might be accomplished through the wisely-directed agency of the smallest, "weakest" Christian congregation there is, whether in the direction of giving men or money for missions. An occasional missionary sermon or the sickly appendage of a lukewarm congregational missionary association is an imperfect means of developing enthusiasm that will compare with that of the early Christians, who did not call their possessions their own, and who, when scattered by persecution, went everywhere preaching the Word.

Instances of exceptional individual and congregational liberality are not wanting, and when they occur they are stimulating and encouraging. Robert Haldane selling his beautiful estate for \$750,000 and using the proceeds for the furtherance of evangelistic work was a grand object-lesson. Mr. Arthington of Leeds has given, and is still giving, large sums of money for foreign missions.¹ Perhaps the largest single gift ever made to the foreign mission cause was the princely legacy of one million dollars bequeathed by Deacon Asa Otis of New London, Conn., U. S., to the American Board a few years ago, respecting which it was said at the time by some that the effect would probably be to check the ordinary inflow of the society's revenue.

¹ "At the recent centenary meeting of the Baptist Missionary Soc. in London a letter was read from Mr. Arthington stating that he would be "glad and thankful beyond measure" to give an additional £30,000 (\$150,000) for foreign missions, provided the different societies unite in a wise distribution of their forces. At the same meeting it was announced that the treasurer of the society, Mr. Rickett, had contributed six thousand guineas (\$31,500) toward the Centenary Fund of £100,000 being raised by the society by way of a thank-offering to God for the great success that had attended its work during the one hundred years of its existence.

The result, however, has been the reverse of that. Two ladies in the State of Maine, upon hearing of Mr. Otis's bequest, immediately sent the Board one thousand dollars as their thank-offering that God had put it into the man's heart to do this. Others followed the example of these ladies, and the tide of benevolence has been rising in that quarter ever since. And what are these gifts but drops that precede the coming showers—indications of the inherent unemployed resources of the churches that will in time become available to much larger extent than at present? In the "new departure" that is to be, a Christian congregation will be regarded less as an assemblage of people to be preached to or at than as a training-school or college where members and adherents of the Church, enkindled with the "enthusiasm of humanity," will be fitted for active service in the department of usefulness for which each is best adapted, and where those who cannot render personal service might at least be encouraged to cultivate the grace of giving of their means, systematically and proportionately, for missionary purposes.

Was not the clerical wit right, of whom the

story is told that, on a sultry summer's afternoon, finding nearly one-half of his congregation fast asleep, he stopped short in the middle of his discourse, and, after a solemn pause, startled the slumberers by addressing them thus in ringing tones: "My sleeping friends! if ever ye get to heaven, won't ye be able to laugh at the martyrs!" Dr. Duff used to say that the churches were only "playing at missions." Dr. Pierson, Dr. Murray Mitchell, and others competent to express an opinion declare that, in regard to foreign missions, a great deal more than one-half of the churches are *asleep*, and that the most perplexing problem of the age is how they are to be awakened out of sleep.

A hundred millions of dollars would have been considered an exorbitant sum of money a hundred years ago. Not so now. People are becoming familiar with large figures.¹ The wars of thirty years during the present century are estimated to have cost the inconceivable sum of

¹ The New York *World* recently published a list of the names of 122 American millionaires, with the estimated fortune of each opposite his name; 75 were credited with over five millions each, the average was eleven and a half millions, and the total amount \$1,427,000,000.

thirteen thousand millions of dollars (\$13,000,000,000). It cost the American Government five thousand millions of money and 500,000 precious lives to save the Union. It costs England a hundred millions of dollars a year to keep the peace in India. The paltry sum of one cent a day from the rank and file of thirty millions of Protestant communicants would yield more than a hundred millions of dollars a year, leaving out of the count what will be given when wealth recognizes the obligations of stewardship, and when "Holiness to the Lord" shall be upon the bells of the horses of the millionaires.

Britain and America together spend fifteen hundred millions of dollars (\$1,500,000,000) annually upon intoxicating beverages. Fifteen hundred millions! Yes. In silver dollars, placed on top of each other, they would reach up into the skies 2959 miles! Fifteen hundred millions a year would support *one million five hundred thousand* missionaries at \$1000 apiece per annum. Our modest contention is only for 100,000 missionaries, and \$100,000,000 annually for their support, for such a length of time as may be necessary.

Ten millions of dollars! Is that all that is given for missions to the heathen by the great and wealthy churches of Christendom? That is about all—amounting to an average of 33½ cents per annum per communicant. Now, some will say that such calculations as these are visionary; that they are to be accounted as the dreams of an enthusiast or the vaporings of a disordered brain. Well, they are submitted to the candid judgment of enlightened criticism and conscience, to be valued at just what they are worth. Some will ridicule the idea. Many good people, doubtless, will say that a hundred millions of dollars would be an “intolerable burden” on the churches. It might be so regarded were it to be perpetual; but it would not be required very long. At the end of ten years one-half of the amount might suffice; in ten years more the most magnificent enterprise of the ages might become an accomplished fact; for the aim of every well-ordered missionary effort is to establish, in the shortest possible time, native self-governing and *self-supporting* churches, as has already been done satisfactorily and upon a large scale in Hawaii, Fiji, Madagascar, and elsewhere.

Our argument is based on the conviction that the time has come, or is very near at hand, when sectarianism and denominationalism will merge their differences on mission ground, and when the churches of Christ will martial their forces for a combined, a vigorous, and a determined assault on the kingdoms of darkness, in a Balaclava charge, a siege and storming of the Redan of heathenism. At any rate, it is evident that missionary finance must undergo a mighty change if the work is to be speedily done; else why should we any longer sit and sing, as we do,

"Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all."

It required a special miracle to convince the apostle Peter that *he* should preach the gospel to the Gentiles; and there are many nowadays whom such a miracle would not convince of their obligations to enlighten the heathen. There are those who believe that the final triumph of the gospel will be preceded, if not by another era of persecution and martyrdom, by some other appalling manifestation of the divine sov-

ereignty. Be that as it may, the need of the day is a revival of *the spirit of martyrdom* and unflinching faith in the ultimate success of a righteous cause.

EXPECTATION, PROMISE, AND FULFILLMENT.

It was in May, 1792, that William Carey was appointed to preach the annual sermon before the Baptist Association at Nottingham. He took for his text the first three verses of the fifty-fourth chapter of Isaiah, and preached therefrom a powerful discourse divided into these two heads: (1) Expect great things from God; (2) Attempt great things for God. That sermon set the heather on fire. The Baptist Foreign Missionary Society sprang into existence; Carey himself became its first missionary, and the cause of missions received an impetus that was felt over the whole Christian world, the influence of which continues until now, and will continue to the end of time.

Robert Haldane reasoned himself into the advisability of parting with his patrimonial estates. He said to himself, "Christianity is everything or it is nothing. If it be true, it demands every sacrifice to promote its interests;

if it is not true, then let us lay aside the hypocrisy of believing it." He believed it to be true, and devoted his whole life and all his means to its furtherance.

Adoniram Judson, one of the earliest Protestant missionaries to Burmah—a country pronounced by all his friends and advisers as "utterly inaccessible to the gospel"—went there, nevertheless, and met with much opposition and little success for many years. He could speak of the horrors of his imprisonment and the intolerable weight of his fetters. But he never despaired. When asked, "What of the prospects?" his ready reply was, "Bright as the promises of God." Yes. His promises are the believer's guarantee for the fulfilment of prophecy, and his assurance that missionary labor is not in vain, and can never be a failure :

"As truly as I live, all the earth shall be filled with the glory of the Lord." . . . "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." . . . "The earth shall be full of the knowledge of the Lord as the waters cover the sea." . . . "Every valley shall be exalted, and every mountain and hill shall be

made low : and the crooked shall be made straight, and the rough places plain : and the glory of the Lord shall be revealed, and all flesh shall see it together : for the mouth of the Lord hath spoken it."

No less specific and generous are the promises to those who have faith enough to put their money into the Lord's treasury : "Honor the Lord with thy substance. . . . So shall thy barns be filled with plenty, and thy presses shall burst out with new wine." . . . "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." . . . "Give, and it shall be given unto you." And this for the man himself who goes out in search of the lost sheep : "Go ye, and teach all nations, . . . and lo, I am with you alway, even unto the end of the world."

What could be more encouraging than declarations like these ? The Bible is full of such promises, whereby the Almighty is pledged to bless every effort that is made for the extension of his kingdom.

Hell Gate is the name given to a narrow and tortuous channel in Long Island Sound that was dangerous to navigation by reason of a submerged ledge of rocks. The United States government resolved to remove the obstruction. It was a difficult and costly undertaking,¹ but it must be done. Under a skillful engineer a numerous band of workmen was engaged for six years in drilling holes into the rocks and charging them with nitro-glycerine. Apostles of failure meantime expatiated on the waste of time and money and the absence of any visible results. The engineer went on quietly with his work. At length, when the whole mass had been honeycombed, in the presence of hundreds of thousands of spectators a little child was told to press a button, when there immediately followed an explosion that shook earth and air—a mighty upheaval of water and débris that darkened the sky—and the reef was gone!

Heathenism may not disappear so quickly as that. A thousand years are with the Lord as one day. But an analogous process has been going on in heathen countries for more than half a century. Its strongholds have been un-

¹ The cost of the blast here referred to was \$106,509.93.

determined, and, sooner or later, the crash will come, when the gigantic systems of Hindooism, Shintoism, Mohammedanism, and other false religions will be overthrown, and on their ruins will arise the ransomed Church of Christ, built on the foundation of apostles, prophets, and martyrs, Himself the chief corner-stone. Then shall be brought to pass the saying that is written in the Book: "The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign for ever and ever. . . . *Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God, for ever and ever. Amen.*"

SUMMARY OF PROTESTANT FOREIGN MISSIONS
STATISTICS.

The following condensed statement is compiled in part from carefully-prepared tables of the American Board of Foreign Missions, Boston, U. S., and partly from the elaborate statistics of Dean Vahl, president of the Danish Mission Society. Owing to the want of uniformity in tabulating mission statistics, it is impossible to give with absolute certainty all

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the facts that are desirable; but the following is doubtless a near approximation of the number of missionaries and other agents employed in foreign mission work, and of the money raised in the home churches for their support. The comparison with the figures for 1881 exhibits substantial progress all along the line:

Societies in—	Ordained European Missionaries.	Ordained Native Missionaries.	All other Helpers.	Communicants.	Income in Dollars.
Great Britain	2643	1975	27,378	328,558	\$5,244,948
United States	1139	879	12,169	251,939	4,551,737
Canada	85	30	517	8,229	250,000
Continent of Europe.	700	204	5,865	159,664	1,127,473
Totals for 1891 . . .	4587	3088	45,929	748,333	\$11,173,658
Totals for 1881 . . .	2829	2271	21,684	568,653	7,931,639
Increase in 10 years .	1758	817	24,245	179,680	\$3,242,019

The population of the world is computed to be about 1,500,000,000, as follows:

Protestants	137,000,000
Roman Catholics	205,000,000
Greek Church	89,000,000
Mohammedans	175,000,000
Jews	8,000,000
Heathen	886,000,000

THE PROTESTANTS

are usually classified, approximately, as follows:

Lutherans, of various orders	35,000,000
Methodists, of various orders	25,000,000
Episcopalians, the world over	22,000,000

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Presbyterians, of various orders	20,000,000
Baptists, of every kind	17,000,000
Congregationalists	6,000,000
All other denominations	12,000,000

The following are some of the principal foreign mission societies and their respective incomes (at home), approximately :

BRITISH SOCIETIES.	
Founded	Income, 1891-92.
1649 The New England Company	\$17,500
1701 Society for the Propagation of the Gospel . .	582,600
1792 Baptist Missionary Society	375,000
1795 London Missionary Society	743,120
1799 Church Missionary Society	1,346,900
1817 Methodist Missionary Society	625,645
1824 Church of Scotland	170,000
1843 Free Church of Scotland	311,060
1840 Presbyterian Church of Ireland	80,000
1844 Presbyterian Church of England	95,000
1847 United Presbyterian Church	237,500
1862 China Inland Mission	243,000

AMERICAN SOCIETIES,	
1810 American Board of Commissioners, etc , . .	\$840,804
1814 Baptist Missionary Union	600,000
1819 Methodist Episcopal Church , ...	622,912
1835 Protestant Episcopal Church	190,000
1837 Presbyterian Board (North)	931,292
1858 Reformed Church (Dutch)	118,000
1858 United Presbyterian Church	112,816

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1862	Presbyterian Church (South)	\$130,276
1876	Cumberland Presbyterian Church	12,405

CONTINENTAL SOCIETIES.

1721	Danish Missionary Society	\$21,500
1732	Moravian Missionary Society	120,000
1797	Netherlands " "	30,000
1815	Basel " "	210,000
1819	Leipsic " "	80,000
1822	Paris " "	50,000
1824	Berlin " "	78,000
1828	Rhenish " "	100,000
1835	Swedish " "	90,000
1842	Norwegian " "	100,000
1849	Hermannsburg " "	64,000

CANADIAN SOCIETIES.

1824	The Methodist Missionary Society	\$80,000
1844	The Presbyterian Church in Canada	114,291
1866	The Baptist Missionary Societies	50,000
1881	The Congregational Missionary Society	2,500
1883	The Church of England Missionary Society in Ontario, Quebec, Nova Scotia, and New Brunswick	16,743

At the beginning of the present century there were only seven missionary societies in existence: they employed 170 missionaries. In 1890 there were 300 societies, including 50 women's and 10 medical societies; the number of ordained missionaries, European and native, was 8067; other helpers, 43,000; of communicants, almost 100,000,000. The incomes of these societies amounted in all to over \$11,000,000, of which nearly \$2,000,000 came from the ladies.

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